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# THE CRITICAL REVIEW.

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For the Month of November, 1765.

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## ARTICLE I.

*The Plays of Shakespeare, with the Corrections and Illustrations of various Commentators. To which are added Notes, by Samuel Johnson. VIII Vols. 8vo. Pr. 2l. 8s. Tonson.*

AFTER Dr. Warburton's edition of our great poet appeared, many were of opinion that, supposing the labours of his great, middling, and little commentators, critics, and editors to be skilfully concentrated, something might be produced that would approximate to perfection, if the editor possessed those funds of science and learning which could furnish him with the means of rendering that new birth of the press less violent and unnatural than all those which had preceded it.—Mr. Johnson offered his assisting hand, and was approved of. From him was expected something more satisfactory than had fallen from the pen of Rowe; something more elegantly characteristical of Shakespeare than Mr. Pope had produced; the learning of Warburton without his temerity; the sagacity of Hanmer, void of his singularities; and the application of Theobald, destitute of his groveling.—Mr. Johnson has at last brought the child to light; but alas! in the delivery it has received so many unhappy squeezes, pinches, and wrenches, that the healthful constitution of the parent alone can prevent it from being lame and deformed for ever.

To what can this be owing?—To what shall we impute it?—Surely not to a *hope for eminence* (to use Mr. Johnson's words in the first paragraph of his preface) *from the brevities of paradox.*

We cannot help thinking that Mr. Johnson has run into the vulgar practice, by estimating the merits of Shakespeare according

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ing to the rules of the French academy, and the *little* English writers who adopted them, as the criterions of *taste*. We have often been surprized how that word happens to be applied in Great-Britain to poetry, and can account for it only by the servility we shew towards every thing which is French. Of all our sensations, *taste* is the most variable and uncertain: Shakespeare is to be tried by a more sure criterion, that of *feeling*, which is the same in all ages and all climates. To talk of trying Shakespeare by the rules of *taste*, is speaking like the spindle-shanked beau who *languished* to thresh a brawny coachman.

Shakespeare proceeds by storm. He knows nothing of regular approaches to the fort of the human heart. He effects his breach by the weight of his metal, and makes his lodgment, though the enemy's artillery is thundering round him from every battery of criticism, learning, and even probability. He is invulnerable to them all, by that enchanted armour in which the hand of heaven has cased him, and on whose powerful influence reasoning, reflection, and observation, have always proved to be like the serpent's tongue licking the file.

Criticism, (especially on such an author as Shakespeare) has, we believe, like other liberal arts, its foundation in simplicity of observation, which is the parent of sagacity. All the reading in the Vatican and Bodleian libraries is not half so useful to an editor of Shakespeare, as the conversation of an old woman in the north of England or south of Scotland, where his language is understood. It is there, and not in dictionaries or contemporary authors, nay, such is his peculiar cast, not even from his own works, we are to look for a satisfactory explanation of many terms that occur in his writings. It is more than probable that a hundred and fifty years hence, the language of Middlesex and Oxfordshire will be spoken in Cumberland and Westmoreland, and in about half a century more it may cross the Frith of Forth. But we have already † touched upon this subject, and are sorry the publication before us has obliged us to resume it.

To what we have said of the public expectation on this head, we must add the conviction it entertained, that if Mr. Johnson attempted the character of his great author, he would *execute* it with that glow of genius, that native sublimity, those tender graces, and with that amiable simplicity which characterize his original. Shakespeare is too great for pomp, too knowing for books, too learned in human nature to require the assistance,

† Crit. Rev. Vol. XIX. p. 165.



and too exalted in his ideas to dread the criticism, either of an enemy or an editor.

We would not, however, be thought to insinuate, that Mr. Johnson's preface is without merit; we think, some parts of it are well wrote, and if the reader will indulge us in a pun, with a *truly* critical spirit, tho' not in the *true* spirit of criticism. — Our editor observes, that Shakespeare's works *supply no faction with invectives*. Yet whoever knows the state of political writing for these forty years past, or remembers the existence of the *Champion*, a political Paper carried on by Fielding and Ralph against Sir Robert Walpole, must be sensible, that they have supplied *all* factions with invectives, and those too of a more spirited and acrimonious kind than the authors who used them could furnish from their own wit or abilities.

Mr. Johnson, after introducing Shakespeare as an ancient, proceeds *to enquire, by what peculiarities of excellence he has gained and kept the favour of his countryman*. This he accounts for from his author's just representations of general nature. 'Shakespeare (says he) is above all writers, at least above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life. His characters are not modified by the customs of particular places, unpractised by the rest of the world; by the peculiarities of studies or professions, which can operate but upon small numbers; or by the accidents of transient fashions of temporary opinions: they are the genuine progeny of common humanity, such as the world will always supply, and observation will always find. His persons act and speak by the influence of those general passions and principles by which all minds are agitated, and the whole system of life is continued in motion. In the writings of other poets a character is too often an individual; in those of Shakespeare it is commonly a species.'

We were inclinable to dismiss this paragraph without any animadversion; but we cannot pass it without observing, that it is by no means descriptive of Shakespeare. For the truth of this we are ready to appeal to common sense and common observation. Shakespeare has succeeded better in representing the oddities of nature than her general properties, which characterise a Menander, a Terence, or an Addison. The characters of Terence are those that our editor has ascribed to Shakespeare; and never perhaps were the manners of two writers, though both excellent in the drama, so dissimilar. Can a Falstaff, a Malvolio, a Benedick, a Caliban; in short, can any of Shakespeare's successful characters in comedy be termed a species? or rather, do they

not please by being oddities, or, if Mr. Johnson pleases, individuals? But it may be asked, From what qualities then do they please? We answer, By the command which its author has over the affections and passions; over the tender, the rational, and risible faculties of mankind. It may be again asked, Could these powers arise from any other source than that of general nature? They arise from the genius of the poet, which is so strong, that it converts even absurdity into nature; for the objects that Shakspeare presents us with, are compounds of peculiarities that never existed till he created them. This remark is confirmed by Mr. Pope, who says with equal discernment and justice, *The poetry of Shakspeare was inspiration indeed: he is not so much an imitator, as an instrument of nature; and 'tis not so just to say that he speaks from her, as that she speaks through him.*

Shakspeare's real power (says Mr. Johnson) is not shewn in the splendour of particular passages, but by the progress of his fable, and the tenour of his dialogue; and he that tries to recommend him by select quotations, will succeed like the Pedant in Hierocles, who, when he offered his house to sale, carried a brick in his pocket as a specimen.' We are afraid that Mr. Johnson here is unjust and unhappy in his illustration; perhaps, we may add, inconsistent with himself. The *progress* of Shakspeare's *fable* is an excellency, we believe, never before appropriated to that great writer; but, perhaps, we are ignorant of the meaning Mr. Johnson annexes to that expression, as well as to that of the *tenour of his dialogue*. We know the warmest friends of Shakspeare have thought most of his fables faulty in every sense of the drama, and his dialogue unequal in every mode of speaking: all, however, have agreed in the *splendour of his particular passages*; and we are of opinion, that if they were committed to loose papers, and like the Sybilline leaves scattered about, they would be picked up wherever sentiment and feeling took place, and each of them *worn as the immediate jewel of the soul*.

We wish Mr. Johnson had not meddled with that unhappy pedantic brick, which he has so painfully dragged into this period. It surely had no business there. We shall for once admit a play to be like a house, and the sentiments of the play like the bricks of which it is composed. Let us see, whether we may not be more particular. We will suppose Hamlet to be like the duke of Norfolk's house in St. James's Square; that his Grace's steward was to undertake a journey in a post-chaise twenty or thirty miles to sell this house, and that he actually carried a brick along with him as a specimen, to shew that it was built of better materials in their kind, than all England, or perhaps all the world, can produce. Pray, Mr. Editor, in  
what



what could the absurdity of this conduct consist? We will venture to say, that the heaviness, the closeness, and the firmness of the specimen must recommend the building; and that the buyer must be greatly prepossessed in its favour, as he cannot readily imagine that such excellent materials would be employed upon a despicable fabric. Certain we are, that, *ceteris paribus*, a house built with good bricks, be the contrivance what it will, is vastly preferable to a house built with bad ones; and if not more commodious, it is at least more safe and comfortable to dwell in.

But, to pursue Mr. Johnson's allusion: the bricks with which Shakespeare built, did not owe their mould, but their substance (as workmen call it) to him. The moulds of his tragedy are, if we mistake not, borrowed from historians and novelists; but he filled them with a clay which the Promethean fire alone could render fit for use, and a divine intelligence employ in building. If a coarser clay or grosser earth sometimes casually dropt into the mould, and from thence went to the kiln, these inadvertencies ought to give an editor very little trouble, when they are compensated by the noble fabric of the whole.

At the same time, we cannot carry our veneration so far as to say with Mr. Johnson, that real life is to be found upon no stage but that of Shakespeare. We can, indeed, admit that no stage exhibits so much true genius, wit, and nature; but there is a wide difference between drawing nature and painting life. If Mr. Johnson means (as he certainly does, or he means nothing at all) that we shall find common life in Shakespeare's characters and plays, we apprehend he will be puzzled to bring many specimens to prove his assertion; and yet we believe Shakespeare to have been more successful than any other poet, in representing both life and nature. He did not draw a Polonius as he was formed by nature, but as he grew up in habit; for good sense is not naturally addicted to stiffness, pedantry, or affectation. Queen Elizabeth or King James would have thought it an affront to majesty, had any thing but what disfigured or disguised nature appeared in their courts; and yet Polonius might have been a Cecil or a Walsingham at the council-board.

We entirely agree with Mr. Johnson in the great praise due to our poet for his knowledge of human nature, which enabled him to support his drama without the perpetual agency of love. Shakespeare, as his editor justly remarks, has no heroes; his scenes are occupied only by men, 'who act and speak as the reader thinks he should himself have spoken, or acted on the same occasion.' We must, however, object to the latter part of this observation, since we cannot entertain such an opinion of the

vanity of mankind, as to coincide with Mr. Johnson in this particular, unless he has been guilty of a slip of the pen, by substituting *that he should himself have spoken*, for *that he ought*, or *that he wishes himself to have spoken*.

We wish Mr. Johnson had not descended to any observations upon the minor critics, a Dennis, a Rymer, or one, who, in that capacity, is more contemptible than both, a Voltaire. He says that Shakspeare made the Danish usurper a drunkard, 'knowing that kings love wine like other men, and that wine exerts its natural power upon kings.' We are ashamed that so uncritical an apology for the conduct of Shakspeare should fall from the pen of his editor. According to Mr. Johnson's rule, a king may lie with a strumpet, pick a pocket, or play at taw upon the stage, because *kings love* whoring, money, and diversion, *as well as other men*. He tells us, at the same time, that Shakspeare was inclined to shew an usurper and a murderer, not only odious, but despicable. We should have been obliged to Mr. Johnson, if he had pointed out the particular passages in which the king's drunkenness is exhibited. If he means the fencing-scene, in which the bowls of wine are brought upon the stage, we must be of opinion that his observation is very ill grounded. The reason why they are introduced is plain, to poison Hamlet; and the king drinks but twice. The truth is, Shakspeare is so far from representing the king as a drunkard, that he leaves him more sober than he found him; for Saxo Grammaticus, if we remember right, has put him and all his courtiers to death at a drunken bout. Drinking, in the northern countries, till lately, was scarcely esteemed a vice; and if we look into Homer and other antients, we shall perhaps find Achilles, and even the *pious* Æneas, on solemn occasions, as great drunkards as his Danish majesty appears to be on the stage.

One of the passages that can justify Mr. Johnson in supposing the Danish usurper to have been exposed in the scene as a drunkard, is that wherein Hamlet wishes to kill him when he is dead drunk; but this cannot amount to a proof that Shakspeare, as Mr. Johnson alledges, intended to render the tyrant contemptible by bringing him upon the stage in a state of intoxication. It expresses only Hamlet's desire to cut the monster off, *should* he find him in such a condition. It is true that in the seventh scene of the first act Hamlet accuses him of drunkenness, but Horatio, who we must suppose to be acquainted with the manners of the court, asks him whether it is a custom. Hamlet replies it is, and common to the nation. If so, the king is a drunkard in a political compliance with the manners of his people, in the same sense as our kings of England, before the



the present reign, may be called gamesters because they used to play at hazard every Twelfth-night.

Mr. Johnson informs us, that Shakespeare wanting a buffoon, went into the senate house for one, and that Dennis is offended that Menenius, a Roman senator, should play the buffoon. The editor gives his poet up on this head; and the only apology he makes for him is, that 'these are the petty cavils of petty minds,' a most Laconic apology, and such as may be urged in answer to any question. But the truth is, Menenius is no buffoon. He is a good patriot, with a warm heart to his friend as well as country; and was remarkable for having a peculiar method of accosting the Roman people in their own language. His family was plebeian, and being a man of sense, the senate thought him the most proper agent to bring the people off from their secession; which he actually did by his plain humorous manner of speaking. Shakespeare has not perhaps in all his plays stuck closer to the truth of history, than he has in the character of Menenius. *Intromissus* (says Livy, speaking of him) *in castra, prisco illo dicendi & horrido modo, nihil aliud, quam hoc narrasse fertur.* Mr. Johnson is too good a classical scholar to be ignorant that the word *horridus* is of a very different signification from *horrens*, or *horrendus*, and that it signifies plain, rough, homely, artless; in short, the very character that Shakespeare exhibits in Menenius. He was the Sir Thomas More of Rome.

A poet (says our editor) overlooks the casual distinction of country and condition, as a painter, satisfied with the figure, neglects the drapery.' Mr. Johnson is, we find, not always happy in his comparisons and allusions; and we believe he will be puzzled to produce an instance of any eminent painter ever neglecting the drapery of his figures, if he intended they should be clothed. In our own time, we have known painters so careful of their draperies, that they have employed the best artists in that branch of painting to execute them, if they either had not time, or thought themselves unequal to the task.

Mr. Johnson says, 'that Shakespeare's plays are not, in the rigorous and critical sense, either tragedies or comedies, but compositions of a distinct kind.' Tho' we admit this position, yet we cannot agree with the editor as to the sources of that immense pleasure which the works of Shakespeare afford. Any man of common understanding, if Mr. Johnson's character is just, might have been as happy in the drama as Shakespeare. He needed only take a walk from Hyde-Park Corner to Limehouse; visit the undertakers, the coffee-houses, the taverns, and brothels in his way; look in at the Royal

Exchange, the Alley, and Lombard-street; and after passing through Wapping, have reduced all that he had seen and heard into a drama. We can safely appeal to every candid reader, whether the Shakespeare the editor has described, has done more. Has he combined his dialogue with those secret charms of wit and humour which the most accurate observations in life cannot communicate; and which have their source in genius alone? Is the page of Shakespeare to be treated like that of a daily news-paper, as containing little more than a series of births and deaths, marriages, murders and misfortunes, bankruptcies and executions?

'Shakespeare's tragedy, says Mr. Johnson, seems to be skill, and his comedy instinct.' Let the next of kin to Shakespeare's poetry lodge an appeal at the tribunal of human feeling against the first part of this partial sentence. We imagine we see the public indignation backing the appeal, and bringing all the great characters in Shakespeare's tragedies as evidences in its support. Our limits will not admit our expatiating on this head, yet we think we can safely leave Shakespeare's cause to the verdict of any man, who has not read himself out of a true taste for nature, and who has not studied himself into a disregard of the human passions. Such a reader smothers the glow of passion under the embers of learning.

'Shakespeare, continues our editor, sacrifices virtue to convenience, and is so much more careful to please than to instruct, that he seems to write without any moral purpose.' If Shakespeare was so itinerant and desultory a writer as Mr. Johnson describes him, how could he do otherwise? If, where he most excels, to use Mr. Johnson's words, 'the successive evolutions of the design sometimes produce seriousness and sorrow, and sometimes levity and laughter;' what are we to expect but that effect which our editor has made a capital article in the impeachment, we had almost said indictment, of his original? Mr. Johnson's succeeding articles in the same charge, are so much beyond what the greatest enemies of his author have ever urged to his dispraise, that we cannot think him in earnest.—That Shakespeare has meannesses, which we now-a-days call faults, cannot be denied; but even those meannesses have often their *acumina*, and are so incorporated with the character, that what in others would appear flat, in him becomes laughable. Even those quibbles, to which, his editor says, he sacrificed every thing, serve at least, like humorous prints, to hide the bare places in a wall, elsewhere covered with the noblest and most pleasing images that painting can produce. But this we only speak in general; for we shall not much differ with Mr. Johnson, if he should think that nakedness would



would, in his author, be sometimes preferable to such ornaments; that he himself condemned them; and that he used them only, either in complaisance to the taste of the times, or to fill up vacancies, where he was exhausted by a waste of more valuable spirit.—It is with reluctance we review the questionable parts of a preface which has many excellencies to recommend it; but we think Mr. Johnson, to preserve the character of impartiality, has often thrown the blemishes of his author in too odious a light, as some divines have given so much strength to the arguments of the atheist, that their own reasoning appears weak when they attempt to confute them.

Though Mr. Johnson, in characterizing his author, has been *immoderately* moderate; yet it is with pleasure we give our readers the following quotations from his preface.

‘ To the unities of time and place he has shewn no regard, and perhaps a nearer view of the principles on which they stand will diminish their value, and withdraw from them the veneration which, from the time of Corneille, they have very generally received, by discovering that they have given more trouble to the poet, than pleasure to the auditor.

‘ The necessity of observing the unities of time and place arises from the supposed necessity of making the drama credible. The criticks hold it impossible, that an action of months or years can be possibly believed to pass in three hours; or that the spectator can suppose himself to sit in the theatre, while ambassadors go and return between distant kings, while armies are levied and towns besieged, while an exile wanders and returns, or till he whom they saw courting his mistress, shall lament the untimely fall of his son. The mind revolts from evident falsehood, and fiction loses its force when it departs from the resemblance of reality.

‘ From the narrow limitation of time necessarily arises the contraction of place. The spectator, who knows that he saw the first act at Alexandria, cannot suppose that he sees the next at Rome, at a distance to which not the dragons of Medea could, in so short a time, have transported him; he knows with certainty that he has not changed his place; and he knows that place cannot change itself; that what was a house cannot become a plain; that what was Thebes can never be Persepolis.

‘ Such is the triumphant language with which a critick exults over the misery of an irregular poet, and exults commonly without resistance or reply. It is time therefore to tell him, by the authority of Shakespeare, that he assumes, as an unquestionable principle, a position, which, while his breath is forming it into words, his understanding pronounces to be false.

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It is false, that any representation is mistaken for reality; that any dramattick fable in its materiality was ever credible, or, for a single moment, was ever credited.

The objection arising from the impossibility of passing the first hour at Alexandria, and the next at Rome, supposes, that when the play opens the spectator really imagines himself at Alexandria, and believes that his walk to the theatre has been a voyage to Egypt, and that he lives in the days of Anthony and Cleopatra. Surely he that imagines this may imagine more. He that can take the stage at one time for the palace of the Ptolemies, may take it in half an hour for the promontory of Actium. Delusion, if delusion be admitted, has no certain limitation; if the spectator can be once persuaded, that his old acquaintance are Alexander and Cæsar, that a room illuminated with candles is the plain of Pharsalia, or the bank of the Granicus, he is in a state of elevation above the reach of reason, or of truth, and from the heights of empyrean poetry may despise the circumscriptions of terrestrial nature. There is no reason why a mind thus wandering in extasy should count the clock, or why an hour should be a century in that calenture of the brains that can make the stage a field.

The truth is, that the spectators are always in their senses, and know, from the first act to the last, that the stage is only a stage, and that the players are only players. They come to hear a certain number of lines recited with just gesture and elegant modulation. The lines relate to some action, and an action must be in some place; but the different actions that compleat a story may be in places very remote from each other; and where is the absurdity of allowing that space to represent Athens, and then Sicily, which was always known to be neither Sicily nor Athens, but a modern theatre.

Imitations produce pain or pleasure, not because they are mistaken for realities, but because they bring realities to mind. When the imagination is recreated by a painted landscape, the trees are not supposed capable to give us shade, or the fountains coolness; but we consider, how we should be pleased with such fountains playing beside us, and such woods waving over us. We are agitated in reading the history of Henry the Fifth, yet no man takes his book for the field of Agincourt. A dramattick exhibition is a book recited with concomitants that encrease or diminish its effect.

Though these quotations are worthy of Mr. Johnson's pen, yet we cannot so readily assent to what follows. 'Familiar comedy is often more powerful on the theatre, than in the page; imperial tragedy is always less. The humour of Petruchio may be heightened by grimace; but what voice or what gesture can hope



to add dignity or force to the soliloquy of Cato?' We shall not animadvert on the word *imperial* opposed to *familiar*; and we agree with Mr. Johnson, that the soliloquy in Cato is not to be meliorated by action. We think, however, the editor to be defective in precision, when he brings his example from Addison instead of Shakespeare; and are of opinion that many characters of his *imperial* tragedy may be meliorated, nay, that they are explained by action. To give an instance out of a thousand equally pertinent: Can any reader imagine, that when Iago is endeavouring to convince Othello of his wife's disloyalty, he peruses the scene with a much pleasure as he could have felt in seeing Booth act it? When Othello catches Iago by the throat, that inimitable actor's voice went through all the scale of rage, first choaked, low and tremulous, then rising by just gradations; but when it came to a climax, or what we may call the diapason of passion, his modulations brought forth feelings unknown to reading. They who have seen Booth, if they are judges, can bear testimony to the truth of our assertion; nor are we afraid to pronounce, that Shakespeare's *Lear* and *Macbeth* would receive great beauties from an actor who could join Booth's judgment to his execution.

Mr. Johnson's distinction between Shakespeare and Addison is not new. A certain writer, thirty years ago, observed, that the famous soliloquy of Cato 'is that of a scholar, a philosopher, and a man of virtue: all the sentiments of such a speech are to be acquired by instruction, by reading, by conversation; Cato talks the language of the porch and academy. Hamlet, on the other hand, speaks that of the human heart.'\* We think the editor might have opposed Hamlet with more propriety than Othello to Cato.

Did Ben Johnson really say, that Shakespeare 'had small Latin, and as little Greek?' — If he did, we do not believe him. — The evidences that can be brought from his works are too numerous and too strong to convince us, that Johnson's testimony of Shakespeare, in this respect, cannot be relied on. Perhaps it would be no difficult matter to prove, from unexceptionable cotemporary evidence, that a *livor* towards Shakespeare was rankling in Ben Johnson's breast, even when he was most profuse in his praises.

Few objections lie to the remaining part of this preface. Perhaps Mr. Johnson is mistaken in pronouncing so peremptorily, that before *Shakespeare* no English writer, except Chaucer, shewed life in its natural colours; but this is a fact easily ascertained. We cannot embrace the opinion which Mr. Johnson seems to adopt, that a high birth and affluent circumstances would

would have been of service to his author. We entertain some doubts with regard to the editor's application of the word *celebrity*. If it is coined from the Latin *celebritas*, we think it is misapplied: *celebritas*, whatever Latin dictionaries may say to the contrary, means no more than *frequentation*. *Celebritas mihi odio est*, says Cicero, *I hate a crowd*; *celebritas viæ*, a thronged road; with a thousand other instances, confirm what we say. A *celebrity* at Oxford or Cambridge is a proper expression; but we can scarcely agree to 'the short *celebrity* of the following generations of wit.' We must likewise differ from Mr. Johnson, and all the modern editors of Shakespeare, as to the corruption of the antient editions of his works; for we firmly believe, that a true knowledge of his language would prove them to be less faulty than any which have appeared since, of which we can produce many undeniable specimens.

[To be continued.]

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ART. II. *A Review of Dr. Johnson's new Edition of Shakespeare: In which the Ignorance, or Inattention, of that Editor is exposed, and the Poet defended from the Persecution of his Commentators.*  
By W. Kenrick. 8vo. Pr. 3s. Payne.

MR. Kenrick seems to have adopted the more than barbarous notion of the Tartars, that by killing a man of eminence he becomes possessed of all his good qualities. But in this he is not singular.—Mr. Pope attacked the former editors of Shakespeare; but did it like a gentleman: Theobald assaulted Pope like a ruffian; Warburton, who, notwithstanding all the public prepossession that lies against him, understood Shakespeare better than all his other editors put together, demolished Theobald: Hanmer stepped in as a volunteer, and claimed the *spolia opima* of Warburton, but without any manner of right to them. He was seconded by the author of the *Canons of Criticism*, who undoubtedly shewed Warburton's nakedness; but without any great knowledge of his author. Mr. Johnson, in making ghosts of all who went before him, makes a ghost of himself; and Mr. Kenrick steps forth to slay this *shadow of a shade*!

We must however enter a caveat against illiberal criticism.—While it is remembered that Warburton and Johnson wrote upon Shakespeare, we are to observe that Newton and Napier wrote upon the Revelations of St. John. But are the dotages of respectable authors to cancel all their other merits?—No.—The authors of the *Principia* and the *Logarithms* must be ever held in veneration.

Though



Though Mr. Kenrick, in his preface, discovers that his capital quarrel with Mr. Johnson is his accepting a pension. Yet we believe he would be glad of furnishing his adversary an opportunity to attack him on the same account. In this same very remarkable preface, our author has given us some anecdotes both ancient and modern.

'In the primitive state of society, a superiority of intellectual abilities was the foundation of all civil pre-eminence; and hence the sceptre continued to be swayed by superior wisdom through a succession of ages. The acquisitions of science and learning were held among the ancients, in no less esteem than those of conquest, and in as much greater than the possessions of royalty, as a chaplet of laurel was preferred to a coronet of mere gems and gold. Xenophon reaped more honour from his *Cyropædia*, than from the famous retreat of the ten thousand; and Cæsar still more from his commentary, than from all the military exploits recorded in it. As to the examples of modern times; to say nothing of James and Christina, lest it be objected that one was a weak man, and the other a foolish woman; we have seen the kings of Prussia and of Poland, the Alexander and the Nestor of our age, ambitious to become authors, and be made denizens of our little state. Frederick hath been more than once heard to say, he would give his crown, and Stanislaus, if he had not lost it, would have given another, to possess the scientific fame of Leibnitz, or the literary reputation of Voltaire.'

Really, Mr. Kenrick, we believe very little of what you assert in this passage, with regard either to Xenophon or to Cæsar. As to his present Prussian Majesty, it is true he is an author, (and a very indifferent one he is) but we do not think him such a fool as to have made the declaration you put into his mouth. Leibnitz stood but in the second degree of philosophy; and the fashion of Voltairism is daily and justly declining from that station, which, to the reproach of learning, religion, and common sense, it once possessed.

This Drawcansir of a Reveiwer opens his work with a specimen of his critical abilities, by correcting the following passage in the *Tempest*, vol. i. p. 8.

PROS. to MIR. 'I have with such provision in mine art  
So safely order'd that there is no soul:  
No, not so much perdition as an hair  
Betid to any creature in the vessel, &c.'

Tho' we admit that Warburton's, Theobald's, and Johnson's remarks on this passage are all absurd; yet, we think, our Reveiwer has been ingenious enough to excel them even in absurdity

dity; for he reads, instead of 'there is no soul,' 'there is no ILL.' We will venture to say, that there is no man of plain sense in the kingdom, who could suspect a depraved reading in this passage, as it stood originally. Shakespeare says, neither more or less, than that

— 'there is no soul—viz. *perdition*—

Nay, not so much perdition as an hair,  
Betid to any creature, &c.'

Well may Mr. Kenrick adopt, the clench of ILL-BETIDE *such commentators!*

We think this author's reflections upon Mr. Johnson's belief of witchcraft are illiberal, personal, and dragged in without having the least relation to his subject.—He animadverts on Mr. Johnson for retaining the old reading in the following passage, vol. i. p. 15.

ARIEL. 'Not a soul

But felt a fever of the mad, and plaid  
Some tricks of desperation:'

Mr. Kenrick is for substituting *a fever of the mind*. Mr. Johnson is undoubtedly right in restoring the old reading. Admitting it not to be quite idiomatical, yet it is possessed of strength sufficient to maintain its place against mere conjecture. *Ex uno disce omnes*. The rest of his review of this play is of a piece with the specimens here exhibited.—Our limits will not permit us to follow this critic through the rest of his poultry observations. His deriving the word *feodary* from the word *foedus*, a covenant, is an instance of ignorance hardly to be paralleled. The best English writers say *feodum*, instead of *feudum*. A feodary therefore is one who *owes* suit and service to his superior. Warburton's inaccuracy in spelling the word *feuda*; which is the Scottish term, instead of *feoda*, has brought our critic into a blunder. A feodary is no other than a *servant*, an *agent*; and the very instance brought by this Reviewer from Cymbeline confirms it; 'Art thou a *feodary* (art thou an *agent*) for this work?'

Mr. Kenrick, in his rage of hypercriticism, gives us the following curious dissertation upon the word *warp*, in the celebrated song in *As you like it*.

'The word *warp* has been very differently used by different writers: it is used by some to mean *contract* or *shrivel*, or *turn aside*, &c. and a certain lexicographer, in his folio dictionary, quotes this very line to shew that it is used to express the effects of frost. But may we not pertinently ask him, what these effects are? Does he mean to say, that Shakespeare hath used it here in a sense different from its most general and obvious meaning?



meaning? If he does, he does not understand the poet; if he does not, he knows not how to write a dictionary. To *warp*, here means neither to *contract*, nor to *turn aside*; for the body of water in freezing is dilated, not contracted; and though the frost may arrest or stop water in its passage, I don't know that it alters its course.

'The word *waters*, indeed, doth not mean here, as some have supposed, water in the abstract, as a fluid in general; it means also neither the waving, *multitudinous*, sea, nor the rapid unfreezing rivers, but such inland pools, lakes, and other stagnant or slowly-moving pieces of water that are subject to be affected by frost. Now, it is well known that the surface of such *waters*, as is here meant, so long as they remain fluid, i. e. unfrozen, is apparently a perfect plane; whereas when they are frozen, this surface deviates from its exact flatness, or *warps*. This is peculiarly remarkable in small ponds, the surface of which, when frozen, forms a regular concave; the ice on the sides rising higher than that in the middle. Thus we see that Shakespeare need not to be obliged to any lexicographer for admitting the latitude of his expression, as he here uses the word *warp* in its primitive and most general signification; to make a thing *cast* or *bind*, as boards do when they are cut before they are thoroughly dry, or when they are put to the fire.'

What a pity it is that this whole display of critical and natural knowledge should be entirely thrown away; since nothing is more certain, than that Shakespeare meant no more by *warping*, but *fixing* or *freezing* the waters. The allusion is drawn from the operation of weavers, who *warp*, that is, *fix* their worsted or yarn in their looms before they work it.

Mr. Kenrick's changing *Hyen* for *Hyad*, in Rosalind's speech in *As you like it*, is one of the most ingenious pieces of absurdity we have seen. The metaphor, as it stands in the original, is not indeed very happy; but if Pliny and the ancients conveyed to the moderns a notion that the Hyæna could imitate a man's voice so well as to call him out by his name, and then devour him; why may not the Hyæna laugh as well as speak? We are however mistaken, if the laughing of the Hyæna, as well as the tears of the Crocodile, is not mentioned by some of the old travellers.—After all Mr. Kenrick's exultations at the discovery of the meaning of the word *l'envey*, in *Love's Labour lost*, his etymology is but fantastical; nor is it justified by the *Trevoux* Dictionary, which seems to be the *ne plus ultra* of his French learning. We shall give him credit for his retaining the word *knot* in the same play; but we see no authority he has for supposing the king to be a wounded knot, or bird, so called. When we reflect, that he steps aside and con-

ceals himself in a bush, while he discovers the lovers, so as to be as invisible as a *gnat*, the badness of the rhimes is removed by reading *gnat* instead of *knot*; but this is mere conjecture.

Mr. Kenrick triumphs most unmercifully over Mr. Johnson's notes on the following passage in the *Winter's Tale*:

How would he look to see his work, so noble,  
Vilely bound up!

We agree with him that Mr. Johnson's is indeed a most vile note; but a man of honour, spirit, or virtue, would be chronicled to all eternity for a dunce, rather than be guilty of the illiberal personal abuse of Mr. Johnson, with which he has filled up the remaining part of this article. In the same play, the clown makes use of the following expression, 'Advocate's the court-word for a pheasant.' Mr. Kenrick is of opinion, that instead of *pheasant*, we ought to read *present*. We own this is not an intolerable conjecture, tho' we have some suspicion that Shakespeare might have an allusion to the French word *faisant*.—In *Twelfth Night*, Sir Toby says to Sir Andrew, 'Why dost thou not go to church in a galliard, and come home in a coranto? My very walk should be a jig! I would not so much as make water, but in a sink-a-pace.' 'The conceit, says he, of making water in a sink-a-pace, is so low and vile, that I cannot give into the notion that Shakespeare, fond as he seems of punning and playing upon words, was the author of it.' We can find no manner of conceit, punning, or playing, in the words. Even so late as our own time, the term *sink-a-pace* was made use of by dancing-masters, when they were teaching the courant, or the minuet. The *sink* means the inflection of the knee that is necessary in those dances. We will not, however, quarrel with Mr. Kenrick, if he should boldly restore the *cinque-pace*.

We cannot afford any farther room for animadversions upon this hypercritical production of a writer who seems to understand at least as little of Shakespeare as Mr. Johnson. The groping about for the sense in a few particular passages, as the Reviser of Shakespeare's text and the Reviewer of Johnson have done, is playing at blind-man's-buff with that great author. To retrieve his language, and to fix his expressions to the meaning they bore in his days, is the best service that can be now done to the memory of Shakespeare. It is a kind of criticism that can admit of no dispute; because we can venture to appeal to living authorities for ascertaining the meaning of almost every word which Shakespeare's commentators, editors, and annotators, have given up as desperate.



II. *The Divine Legation of Moses demonstrated. In nine Books. The Fourth Edition, corrected and enlarged. By William, Lord Bishop of Gloucester. Five Vols. 8vo. Pr. 5s. each. Millar:*

**A**S the author has now completed this voluminous work, we shall lay before our readers a distinct view of the argument by which he undertakes to demonstrate the divine legation of Moses. This, we apprehend, will be more useful than any particular account of this new edition; and will not be disagreeable to those who want to gain an idea of this elaborate demonstration without the trouble of attending the author through all the remote and dark corners of antiquity, and the tedious process of these 'mysterious volumes.'

We shall not interrupt the author's train of reasoning by many remarks. This work has been the subject of controversy for several years; and, in the learned world, its merit is sufficiently known.

Take his lordship's account of the argument.

'In reading the law and history of the Jews, with all the attention I could give to them, amongst the many circumstances peculiar to that amazing dispensation (from several of which, as I conceive, the divinity of its original may be fairly proved) these two particulars most forcibly struck my observation. The omission of the doctrine of a Future State, and the administration of an Extraordinary Providence. As unaccountable as the first circumstance appeared when considered separately and alone, yet when set against the other, and their mutual relations examined and compared, the omission was not only well explained, but was found to be an invincible medium for the proof of the divine legation of Moses: which, as unbelievers had been long accustomed to decry from this very circumstance, I chose it preferably to any other. The argument appeared to me in a supreme degree strong and simple, and not needing many words to enforce it, or, when enforced, to make it well understood.

'Religion hath always been held necessary to the support of civil society, because human laws alone are ineffectual to restrain men from evil, with a force sufficient to carry on the affairs of public regimen: and (under the common dispensation of Providence) a future state of rewards and punishments is confessed to be as necessary to the support of religion, because nothing else can remove the objections to God's moral government under a providence so apparently unequal; whose phenomena are apt to disturb the serious professors of religion with doubts and suspicions concerning it, as it is of the essence

of religious profession to believe, 'that God is a rewarder of them that diligently seek him.'

'Moses, who instituted a religion and a republic, and incorporated them into one another, stands single \* amongst ancient and modern lawgivers, in teaching a religion, without the sanction, or even so much as the mention of a future state of rewards and punishments. The same Moses, with a singularity as great, by uniting the religion and civil community of the Jews into one incorporated body, made God, by natural consequence, their supreme civil magistrate, whereby the form of government arising from thence became truly and essentially a theocracy. But as the administration of government necessarily follows its form, that before us could be no other than an extraordinary or equal providence. And such indeed not only the Jewish lawgiver himself, but all the succeeding rulers and prophets of this republic have invariably represented it to be. In the mean time, no lawgiver or founder of religion amongst any other people ever promised so singular a distinction; no historian ever dared to record so remarkable a prerogative.

'This being the true and acknowledged state of the case; whenever the unbeliever attempts to disprove, and the advocate of religion to support, the divinity of the Mosaic dispensation, the obvious question (if each be willing to bring it to a speedy decision) will be, "Whether the extraordinary providence thus prophetically promised, and afterwards historically recorded to be performed, was real or pretended only?"

'We believers hold that it was real: and I, as an advocate for revelation, undertake to prove it was so; employing for this purpose, as my medium, the omission of a future state of rewards and punishments. The argument stands thus:

'If religion be necessary to civil government, and if religion cannot subsist, under the common dispensation of Providence, without a future state of rewards and punishments, so consummate a lawgiver would never have neglected to inculcate the belief of such a state, had he not been well assured that an extraordinary providence was indeed to be administered over his

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\* Few writers, except our author in support of a favourite notion, would undertake to prove that Moses 'stands single amongst ancient and modern lawgivers in teaching a religion without the sanction of a future state;' or that Zaleucus, Charondas, and all the other pagan legislators have said *more* to this effect than Moses. On this pillar his whole structure depends, and yet it is only, perhaps,

'The baseless fabric of a vision.'

people :



people: or were it possible he had been so infatuated, the impotency of a religion wanting a future state, must very soon have concluded in the destruction of his republic: yet nevertheless it flourished and continued sovereign for many ages.

‘ These two proofs of the proposition (that an extraordinary providence was really administered) drawn from the thing omitted and the person omitting, may be reduced to the following syllogisms.

‘ I. Whatsoever religion and society have no future state for their support, must be supported by an extraordinary providence.

‘ The Jewish religion and society had no future state for their support:

‘ Therefore the Jewish religion and society were supported by an extraordinary providence.

‘ And again,

II. The ancient lawgivers universally believed, that a religion without a future state could be supported only by an extraordinary providence.

‘ Moses, an ancient lawgiver, learned in all the wisdom of the Egyptians, (the principal branch of which wisdom was inculcating the doctrine of a future state) instituted such a religion:

‘ Therefore Moses believed that his religion was supported by an extraordinary providence.

‘ This is the argument of the Divine Legation; plain, simple and convincing, in the opinion of the author; a paradox, in the representation of his adversaries: attempts of this nature being still attended with the fortune they have long undergone. William of Newbourg, speaking of Gregory the VIII. tells us, that he was, “*Vir plane & sapientiæ et vitæ sinceritate conspicuus, æmulationem dei habens in omnibus secundum scientiam; et superstitiosarum consuetudinum quarum in ecclesia per quorundam rusticam simplicitatem citra scripturarum auctoritatem multitudo inolevit, reprehensor acerrimus. Unde a quibusdam minus discretis putatus est turbato per nimium abstinentioniam cerebro delirare.*” This curious passage shews what hath been, and what is likely to be, the fate of all opposers of foolish and superstitious practices and opinions, when opposers are most wanted, that is to say, to be thought mad. Only one sees there was this difference between William’s age and our own. In the time of good Gregory, they were the people of least discretion who passed this judgment on every reformer’s headpiece; whereas in our times, they are the more discreet who have made this discovery.

‘ Our author’s adversaries proved to be of two sorts, Free-thinkers and Systematical Divines. Those denied the major of

the two syllogisms; these, the minor: yet one could not be done without contradicting the universal voice of antiquity; nor the other, without explaining away the sense, as well as letter, of sacred scripture. Had it not been for this odd combination, my *Demonstration of the Divine Legation of Moses* had not only been as strong but as short too as any of Euclid's: whose theorems, as Hobbes somewhere observes, should they ever happen to be connected with the passions and interests of men, would soon become as much matter of dispute and contradiction as any moral or theological proposition whatsoever.

‘ It was not long, therefore, before I found that the discovery of this important truth would engage me in a full dilucidation of the three following propositions.

‘ 1. “That inculcating the doctrine of a future state of rewards and punishments, is necessary to the well being of civil society.”

2. “That all mankind, especially the most wise and learned nations of antiquity, have concurred in believing and teaching, that this doctrine was of such use to civil society.”

‘ 3. That the doctrine of a future state of rewards and punishments is not to be found in, nor did make part of, the Mosaic dispensation.”

‘ — Neither a short nor an easy task. The two first requiring a severe search into the religion, the politics and the philosophy of ancient times: and the latter, a minute examination into the nature and genius of the Hebrew constitution.

‘ To the first part of this enquiry, therefore, I assigned the first volume of this work; and to the other, the second.

‘ 1. The first volume begins with proving the major of the first syllogism, That whatsoever religion and society have no future state for their support, must be supported by an extraordinary providence. In order to which, the first proposition was to be enforced, That the inculcating the doctrine of a future state of rewards and punishments is necessary to the well-being of society.

‘ This is done in the following manner—By shewing that civil society, which was instituted as a remedy against force and injustice, falls short, in many instances, of its effects—as it cannot, by its own proper force, provide for the observance of above one third part of moral duties; and, of that third, but imperfectly: and further, which is a matter of still greater importance, that it totally wants the first, of those two great hinges on which government is supposed to turn, and without which it cannot be carried on, namely reward and punishment. Some other coactive power was therefore to be added to civil society, to supply its wants and imperfections. This power is shewn to be no other than religion; which, teaching the just



government of the Deity, provides for all the natural deficiencies of civil society. But this government, it is seen, can be no otherwise supported than by the general belief of a future state ; or of an extraordinary providence, that is, by a dispensation of things very different from what we see administered at present.

‘ This being proved, the discourse proceeds to remove objections.—The reader observes, that the steps and gradations of this capital truth advance thus,—A future state is necessary as it supports religion—religion is necessary as it supports morality—And morality as it supports (though it be reciprocally supported by) civil society, which only can procure such accommodations of life as man’s nature requires. Hence I concluded, that the doctrine of a future state was necessary to civil society, under the present administration of Providence.

‘ Now there are various kinds or rather degrees of libertinism. Some, though they own morality to be necessary to society, yet deny religion to be necessary. Others again, deny it even to morality.—As both equally attempt to break the chain of my reasoning, both come equally under my examination. And, opportunely for my purpose, a great name in the first instance, and a great book, in the second, invited me to this entertainment.

‘ 1. The famous M. Bayle had attempted to prove, that religion was not necessary to society ; and that, simple morality, as distinguished from religion, might well supply its place; which morality too, an atheist might compleatly possess. His arguments in support of these propositions I have carefully examined : and having occasion, when I came to the last of them, to enquire into the true foundation of morality, I state all its pretences, consider all its advantages, and shew that obligation properly so called, proceeds from will, and from will only. This enquiry was directly to my point, as the result of it proves that the morality of the atheist must be without any true foundation, and consequently weak and unstable. It had a further propriety, as the religion, whose divine original I am here attempting to demonstrate, has founded moral obligation in will only ; and had a peculiar expediency likewise, as it is become the fashion of the times to seek for this foundation any where but there where religion has placed it.

‘ 2. But Mandeville, the author of *The Fable of the Bees*, went a large step further ; and pretended to prove that morality was so far from being necessary to society, that it was *vice* and not *virtue* which rendered states flourishing and happy. This execrable doctrine, that would cut away my argument by the roots, was presented to the people with much laboured art and plausible insinuation. It was necessary therefore to con-

fute and expose it. This I have done with the same care, but with better faith than it was enforced.

‘ In this manner I endeavoured to prove the major proposition of the first syllogism: and with this, the first book of *the Divine Legation of Moses* concludes.

‘ II. The second book begins with establishing the major of the second syllogism, That the ancient lawgivers universally believed that a religion without a future state could be supported only by an extraordinary providence. In order to which, the second proposition was to be enforced, That all mankind, especially the most wise and learned nations of antiquity, have concurred in believing and teaching, that the doctrine of a future state was necessary to the well-being of civil society.

‘ The proof of this proposition divides itself into two parts—The conduct of the lawgivers; and the opinion of the philosophers.

‘ The first part is the subject of the present book; as the second part is of the following.

‘ In proving this proposition from the conduct of the lawgivers, I shew,

‘ 1. Their care to propagate religion in general, 1. As it appears from the effects, the state of religion every where in the civilized world. 2. As it appears from the cause, such as their universal pretence to inspiration, in order to instil the belief of the divine superintendency over human affairs; and such as their universal practice in prefacing their laws, in order to establish the belief of that superintendency. And here it should be observed, that in proving their care to propagate religion in general, I prove their care to propagate the doctrine of a future state of rewards and punishments; since there never was a formed religion in the world, the Jewish excepted, of which this doctrine did not make an essential part.

‘ 2. But I shew in the second place, their care to propagate this doctrine, with more than common attention and assiduity. And as the most effectual method they employed to this end was, the institution of the Mysteries, a large account is given of their rise and progress, from Egypt into Greece, and from thence, throughout the civilized world. I have attempted to discover the ΑΠΟΡΡΗΤΑ, or hidden doctrines of these mysteries, which were the unity of the godhead and the error of the grosser polytheism, namely, the worship of dead men, deified. This discovery not only confirms all that is advanced, concerning the rise, progress, and order of the several species of idolatry, but clears up and rectifies much embarrass and mistake even of the most celebrated moderns, such as Cudworth, Stillingfleet, Prideaux, Newton, &c. who,  
con-



contrary to the tenour of holy scripture, in order to do imaginary honour to religion, have ventured to maintain, that 'the one true God was generally known and worshipped in the pagan world;' for, finding many, in divers countries, speaking of the one true God, they concluded, that he must needs have a national worship. Now the discovery of the ἀπορρητα of the mysteries enables us to explain the perfect consistency between sacred and prophane antiquity; which left to speak for themselves concur to inform us of this plain and consistent truth, "That the doctrine of the one true God, was indeed taught in all places, but as a profound secret, to the few, in the celebration of their mysterious rites; while, in the land of Judæa alone, he had a public and national worship." For to the "Hebrew people alone, (as Eusebius expresses it) was reserved the honour of being initiated into the knowledge of the Creator of all things." And of this difference, God himself speaks by the prophet, "I have not spoken in secret, in a dark place of the earth \*." And the holy apostle Paul informs us of the consequence of that mysterious manner of teaching the true God amongst the pagan nations, that when, by this means, they came to the knowledge of him, "they glorified him not as God †."

'To confirm and illustrate my account of the mysteries, I subjoin a dissertation on the sixth book of Virgil's *Æneis*; and another on the *Metamorphosis* of Apuleius. The first of which books, is shewn to be one continued description of the Eleusinian Mysteries; and the other to be purposely written to recommend the use and efficacy of the pagan mysteries in general †.

'And here the attentive reader will observe, that throughout the course of this whole argument, on the conduct of the ancient lawgivers, it appears, that all the fundamental principles of their policy were borrowed from Egypt. A truth which will be made greatly subservient to the minor of the second syllogism; that Moses, though learned in all the wisdom of Egypt, yet instituted the Jewish religion and society without a future state.

'From this, and from what has been said above of moral obligation, the intelligent reader will perceive, that throughout

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\* Isaiah xlv. 19.      † Rom. i. 21.

† It is generally, and perhaps with reason, supposed that the *Metamorphosis* of Apuleius is only a romance, or a satire on the disorders with which the magicians, priests, panders, thieves, &c. filled the world at that time. Vid. Apul. in Prol. Macrobi. in Som. Scip. c. 2. Barthii Adver. l. 51. c. 11. &c.

the Divine Legation, I have all along endeavoured to select for my purpose such kind of arguments, in support of the particular question in hand, as may, at the same time, illustrate the truth of revelation in general, or serve as principles to proceed upon in the progress of the present argument. Of which will be given, as occasion serves, several other instances in the course of this review.—And now having shewn the legislators care to propagate religion in general, and the doctrine of a future state of rewards and punishments in particular (in which is seen their sense of the inseparable connexion between them) I go on, to explain the contrivances they employed to perpetuate the knowledge and influence of them: by which it appears that, in their opinion, religion was not a temporary expedient, useful only to secure their own power and authority, but a necessary support to civil society itself.

‘ 1. The first instance of this care was, as we shew, their establishing a national religion, protected by the laws of the state, in all places where they were concerned. But as men, ignorant of true religion, could hardly avoid falling into mistakes in contriving the mode of this establishment, I have therefore (the subject of my work being no idle speculation, but such an one as affects us in our highest interests, as men and citizens) attempted to deliver the true theory of the alliance between church and state, as the best defence of the justice and equity of an established religion.

‘ 2. The second instance of their care, I shew to have been the allowance of a general toleration; which as it would, for the like reason, be as imperfectly framed as an establishment, I have ventured to give the true theory of that likewise. The ancient lawgiver contrived to establish one mode of religion, by allying it to the state, for the sake of its duration: he tolerated other modes of it, for the sake of their influence, for a religion forced upon man, has none; and the lawgiver concerns himself with religion only for the sake of its influence.—Discouraging upon this subject, I was naturally led to vindicate true religion from an aspersions of infidelity: where, I shew, that the first persecution for religion was not that which was committed, but that which was undergone by the Christian church: and that the ill success attending its propagation amongst barbarous nations in our times, is altogether owing to the preposterous method employed for that purpose.—And with this, the second book of the Divine Legation concludes.

‘ III. The third book goes on in supporting the major of the second syllogism, by the opinions of the philosophers. For as the great waste and ravages of time have destroyed most of the monuments of ancient legislation, I held it not improper to strengthen



strengthen my position of the sense of their lawgivers, by that of their sages and philosophers. In this is shewn,

‘ 1. From their own words, the conviction they in general had of the necessity of the doctrine of a future state of rewards and punishments to civil society. And, to set this conviction in the strongest light, I endeavour to prove, that even such of them (viz. the several sects of Grecian philosophers) who did not believe a future state of rewards and punishments, did yet, for the sake of society, diligently teach and propagate it.—That they taught it, is confessed; that they did not believe it, was my business to prove: which I have done by shewing, 1. That they all thought it lawful to say one thing and think another. 2. That they constantly practised what they thus thought to be lawful: and, 3. That they practised it on the very doctrine in question.—To explain and verify the two first of these assertions, I had occasion to inquire into the rise, progress, perfection, decline, and genius of the ancient Greek philosophy, under all its several divisions. In which (as its rise and progress are shewn to have been from Egypt) still more materials are laid in for enforcing the minor proposition of the second syllogism.—I then proceed to a more particular enquiry into the sentiments of each sect of philosophy, on this point; and shew, from the character and genius of each school, and from the writings of each man, that none of them did indeed believe the doctrine of a future state of rewards and punishments. At the same time it appears, from almost every proof brought for this purpose, that they all thought the doctrine to be of the highest utility to the state.—Here, in examining the philosophy of Pythagoras, the subject led me to consider his so celebrated Metempsychosis; in which, I take occasion to speak of the origin of the pagan fables, and the nature of the Metamorphosis of Ovid, here shewn to be a popular history of Providence, very regularly and artfully deduced from the most early times to his own: From the whole I draw this conclusion, “that Pythagoras, who so sedulously propagated this species of a future state of rewards and punishments (the Metempsychosis) that he was thought by some to be author of it, considered it only as a commodious fable to restrain the unruly populace.”

‘ 2. To support this fact it is shewn, in the next place, that these philosophers not only *did not*, but that they *could not* possibly believe the doctrine of a future state of rewards and punishments, because the belief of it contradicted two metaphysical principles universally held and believed by them, concerning the nature of God and of the soul; which were, that “the Deity could not hurt any one;” and that “the soul was  
part

part of the substance of the Deity, and resolvable again into him." In explaining and verifying their reception of this latter principle, I take occasion to speak of its original; which, I prove, was Grecian and not Egyptian; as appears from the genius and character of the two philosophies; though the spurious books going under the name of Hermes, but indeed written by the later Platonists, would persuade us to the contrary. The use of this inquiry likewise (i. e. concerning the origin of this principle) will be seen when we come to settle the character of Moses, as aforesaid.—But, with regard to the belief of the philosophers on both points, besides the direct and principal use of it, for the support of the major of the second syllogism, it hath (as I said before, it was contrived my arguments should have) two further uses; the one, to serve as a principle in the progress of my general argument; the other, to illustrate the truth of revelation in general. For, 1st, it will be a sufficient answer to that solution of the deists, (to be considered hereafter) that "Moses did not teach the doctrine of a future state because he did not believe it," since it is shewn by the strongest evidence, that the not believing a doctrine so useful to society, was esteemed no reason why the legislator should not propagate it. 2. It is a convincing proof of the expediency of the Gospel of Jesus, that the sages of Greece, with whom all the wisdom of the wise was supposed to be deposited, had philosophised themselves out of one of the most evident and useful truths with which mankind has any concern; and a full justification of the severity with which the holy apostles always speak of the philosophers and the philosophy of Greece, since it is hereby seen to be directed only against these pernicious principles; and not, as deists and fanatics concur to represent it, a condemnation of human learning in general.

3. But as now, it might be objected, "that by this representation, we lose on the one hand what we gain on the other; and that while we shew the expediency of the gospel, we run a risque of discrediting its reasonableness; for that nothing can bear harder upon this latter quality, than that the best and wisest persons of antiquity did not believe that which the gospel was sent to propagate, namely, the doctrine of a future state of rewards and punishments." As this, I say, might be objected, we have given (besides explaining on what absurd principles their unbelief rested) a further answer; and to support this answer, shewn, that the two extremes into which divines have usually run, in representing the state and condition of revealed religion, are attended with great and real mischiefs to it; while the only view of antiquity, which yields solid advantage



vantage to the christian cause, is such an one as is here represented for the true : such an one as shews natural reason to be clear enough to perceive truth, and the necessary deductions from it when proposed, but not generally strong enough to discover it. He, who of all the pagan world best knew its force, and was in that very state in which only a true judgment could be passed, has with the greatest ingenuity confessed this truth, “*Nam neque tam est acris acies in naturis hominum et ingeniis, ut res tantas quisquam, nisi monstratus possit videre; neque tanta tamen in rebus obscuritas, ut eas peritus acri vir ingenio cernat, si modo aspexerit.*” In explaining this matter, it is occasionally shewn, that the great and acknowledged superiority of the modern systems of deistical morality above the ancient, in point of excellence, is entirely owing to the unacknowledged, and perhaps unsuspected, aid of revelation.

‘ Thus the reader sees, in what manner we have endeavoured to prove the major propositions of the two syllogisms, that “*whatsoever religion and society have no future state for their support, must be supported by an extraordinary providence.*” And that, “*the ancient lawgivers universally believed, that a religion without a future state could be supported only by an extraordinary providence.*” For having shewn, that religion and society were unable, and believed to be unable to support themselves under an ordinary providence, without a future state ; if they were supported without that doctrine, it could be, and could be believed to be, only by an extraordinary providence.

‘ But now as the proof is conducted through a long detail of circumstances, shewing the absolute necessity of religion to civil society ; and the sense which all the wise and learned amongst the ancients had of that necessity ; lest this should be abused to countenance the idle and impious conceit that Religion was the invention of politicians, I concluded the third book and the volume together, with proving that the conceit is both impertinent and false.

‘ 1. Impertinent, for that, were this account of the origin of religion true, it would not follow, that the thing itself was visionary ; but, on the contrary, most real, evidently so even from that universal utility, on which this its pretended origin is supported. Indeed, against this utility, paradoxical men, or men in a paradoxical humour, have often reasoned ; such as Bayle, Plutarch, and Bacon : Their arguments are here examined : and the master sophism, which runs through the reasoning of all three, is detected and exposed.

‘ 2. False, for that, in fact, religion existed before the civil magistrate was in being. In proving this point, the matter led me

me to speak of the origin of idolatry; to distinguish the several species of it; to adjust the order in which they arose out of one another; and to detect the ends of the later Platonists, in their attempts to turn the whole into an allegory (in which the reasonings of a late writer, in his Letters concerning Mythology, are considered). And because the rage of allegorising had spread a total confusion over all this matter, The origin, and progress of the folly, and the various views of its sectators in supporting it, are here accounted for and explained.

‘ But my end and purpose in all this, was not barely to remove an objection against the truths delivered in this place, but to prepare a reception for those which are to follow; for if religion were so useful to society, and yet not the invention of the magistrate, we must seek for its original in another quarter; either from nature or revelation, or from both.

‘ Such is the subject-matter of the first volume of the Divine Legation; which, as it was thought proper to publish separately, I contrived should not only contain a part of that general Argument, but should likewise be a compleat Treatise of itself, establishing one of the most important truths with which man has any concern; namely, the necessity of religion for the support of civil government. And if, in support of this truth, I have entered into a long detail of some capital articles of antiquity, I presume I shall not need an apology.’

[ *To be continued.* ]

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III. *Philosophical Transactions; giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LIV. For the Year 1764. 4to. Pr. 12s. sewed. Davis. [Concluded.]*

ARTICLE XXXV. contains an enumeration of some new properties in conic sections, discovered by Edward Waring, M. A. Lucasian professor of the mathematics in the university of Cambridge, and F.R.S.

We have here six theorems, exhibiting some remarkable properties of the circumscribing and inscribed polygonal figures of an ellipsis: in the last of these Mr. Waring observes, that all the circumscribing cylinders of a spheroid are equal amongst themselves; this is certainly true; but by the words ‘*describantur elliptici cylindri,*’ it should seem as if those elliptical cylinders were generated by a rotation of the circumscribing oblique parallelograms about the diameters of the ellipsis. This we think cannot possibly be the case, because it is well known that neither a spheroid itself or its circumscribing cylinder can be formed by a rotation about any other diameter than either the transverse or conjugate axis of the ellipsis.



Art. XXXVI. An account of the effects of lightning at South Weald, in Essex. By W. Heberden, M.D. F.R.S.

The whole appearance of the damage done to the parish church of South Weald, by the thunder-storm which happened on Monday June 18, 1764. Dr. Heberden says, very much favours the conjecture of that sagacious observer of nature, Dr. Franklin, who thinks it probable, that, by means of metallic rods, or wires, reaching from the roofs to the ground, any buildings may be secured from the terrible effects of lightning.

Art. XL. Observations upon the effects of lightning, with an account of the apparatus proposed to prevent its mischiefs to buildings, more particularly to powder magazines. By William Watson, M.D. F.R.S.

From this article we learn that the apparatus used at Philadelphia, for preventing the frequent mischiefs occasioned by lightning, consists either of a long iron rod, placed upon the highest part of an house, or other building; or, of a shorter rod inserted into a long wooden pole, placed in the same manner. The iron rod (mentioned by Mr. Kinnerley, pag. 95, vol. iii. of the *Philosophical Transactions*, and which probably preserved the house in Philadelphia, upon which it was placed) extended in height about nine feet and a half above a stack of chimnies, to which it was fixed; but he supposes that three or four would have been sufficient. These rods are pointed at their upper extremity. It is indifferent, which of these two are used, provided that they are of height enough to reach above the chimnies, or any other part of the edifice. Connected to, or suspended from, the metal of these, a metallic wire, generally of iron, is conducted, in the easiest and most convenient manner, to the nearest water, viz. to the well of the house, or any other water in the neighbourhood.

Art. XLI. exhibits an account of the effects of lightning on St. Bride's church, Fleet-street, on June 18, 1764. By Edward Delaval, Esq; F.R.S.

This article contains a minute and very circumstantial account of the effects of the lightning on the steeple and spire of St. Bride's church, with drawings which accurately express the parts damaged by it.

To this account Mr. Delaval has subjoined the following sensible remarks:

\* In every part that is damaged, the lightning has acted as an elastic fluid, endeavouring to expand itself where it was accumulated in the metal; and the effects are exactly similar to those which would have been produced by gunpowder pent up in the same places and exploded. Amongst many other stones  
thrown

thrown to a considerable distance by these explosions, one weighing above seventy pounds was removed fifty yards eastward from the steeple, where it fell through the roof of a house.

\* It is evident that these effects would have been prevented, if a sufficiently large metallic conductor had been extended from the metal at the top of the spire down to the earth, communicating with the other metallic parts of the building that lay in its way.

\* From several observations which I made on this occasion, such a communication seems necessary in buildings of this form. The iron bars which were fixed in the stone work of the east arches were struck by the lightning, while those in the arches fronting them, on the west side of the same story, remained untouched by it. So that I do not apprehend, that a conductor communicating with the west arches only, would have preserved the opposite ones from the damage which they have suffered.

\* When such buildings are exposed to very large clouds replete with lightning, there is no reason to imagine that they will not convey some of their contents to other metallic parts of the building, at the same time as to the metal at the top; for tho' the conductor may be large enough to convey to the ground from the top, all the lightning that enters that part, yet, one such small conductor cannot be supposed to exhaust these immense bodies so quickly, as to disable them from striking at the same time other buildings, or other parts of the same building.

\* A wire, or very small rod of metal, does not seem to be a canal sufficiently large to conduct so great a quantity of lightning to the earth; especially when any part of it, or of the metal communicating with it, is inclosed in the stone-work; in which case, the application of it would increase its bad effects, by conducting it to parts of the building which it might otherwise not have touched.

\* Dr. Franklin, from observing that the filleting of gold leaf on the cover of a book conducted the charge of five large jars, reasons that a wire will be sufficient to conduct the lightning from the highest buildings to the earth.

\* But it appears from an experiment of his own, that a much larger body of metal, when inclosed between small plates of thick looking-glass, is not sufficient to conduct a fifth part of such a charge, without being melted, and bursting to pieces the plates of glass.

\* And it is remarkable, that in those parts of the church where the effects of the lightning are most conspicuous, the iron was inclosed in a resisting substance, similar to the glass surrounding the gold leaf in that experiment.



‘Wires, instead of conducting the lightning, have frequently been melted by the explosion. So that, I think, a conductor of metal less than six or eight inches in breadth, and a quarter of an inch in thickness (or an equal quantity of metal in any other form that may be found more convenient) cannot with safety be depended on, where buildings are exposed to the reception of so great a quantity of lightning.

Art. XLII. is an account of the effects of lightning in Essex-street, on the 18th of June, 1764. By Thomas Lawrence, M.D.

In this article Dr. Lawrence observes, that besides the mischief done to the houses in this street, the effects of the shock were very particular on some persons. ‘A lady in the bottom house on the east side, who had left the room which looks over the river, to avoid the lightning, and sat near a window which looks directly up the street towards the north, fell from her chair; but her surprize was so great, that she cannot say whether she was thrown down by the concussion of the air, or fell by the fright. She says, she felt the lightning on her arm, and had a very odd sensation, like what she supposes people feel by the electrical shock; she further says, her arm smelt very strong of sulphur for a considerable time, though she went out of the house immediately.

‘Another lady, who lives on the west side of the street, in the house the roof of which was bulged in, as she sat on the bed, with a window open behind her which looks to the west, was thrown off the bed on a child, who sat on a chair by the bedside. The sensation the shock gave her, was, as it were, a blow cross her shoulders.

‘My house (continues the doctor) is on the east side of the street, next door but one to that where the steps were broken and the chimney thrown down. I was at home in the fore-room on the ground-floor. I felt a greater shock and concussion in the air, than I had ever observed before from thunder. A gentleman, who was with me, says, what he felt was most like the sensation produced by the pressure of the water when a man leaps into it.’

Art. XLIII. contains an account of what appeared on opening the body of an asthmatic person. By W. Watson, M.D. F.R.S.

On opening the body of this deceased young man, it appeared, upon lifting up the sternum, that the lungs were enormously distended with air, which no pressure could force back through the wind-pipe. This air was extravasate, had burst through the extremities of the bronchia and vesicular substance, and had insinuated itself throughout the whole substance of the lungs, in which it was detained by the membrane investing them.

them. In a word, the whole substance of the lungs was in a state truly emphysematous. In several parts this air had formed large bladders, which though no pressure upon the surface of the lungs could force back, a slight incision into them permitted to escape, and caused the whole lobe to collapse.

Besides this emphysematous affection of the whole substance of the lungs, the pulmonary vein was in all its parts distended into numberless varices, many of which were of the size of the small or Lucca olive, and were distended with grumous blood. Besides these, there was a larger cyst in the right lobe of the lungs, which was filled with deep coloured ichor; this lobe adhered to the pleura in great part of its surface. The lungs in general were of a deep red colour, and here and there upon their surface beginning to sphacelate.

The figure of the heart in this subject was much altered, and was more compressed than usual; and its ventricles distended with grumous blood. Every other part of the body was in its natural state.

Art. XLIV. A letter to the marquis of Rockingham, containing some considerations to prevent lightning from doing mischief to great works, high buildings, and large magazines, from Mr. Wilson, F.R.S. and member of the Royal Academy of Sciences at Upsal.

These considerations serve to evince the utility of metallic conductors, for preventing the damage frequently done by lightning to very high and exposed buildings.

Art. XLV. Solis defectus observatus in Collegio Romano a Patribus Societatis Jesu, die prima Aprilis, anno 1764.

By these observations it appears, that the eclipse began at  $9^h 49' 8''$ , ended at  $12^h 52' 49''$ ; the nearest distance of the centers of the sun and moon was at  $11^h 18' 45''$ , and the digits eclipsed  $8^h 45'$ .

Art. XLVI. contains a description of a new invented hygrometer, invented by James Ferguson, F.R.S.

Prefixed to this account we have a very accurate drawing of the hygrometer, whereby its construction may be readily understood.

Art. XLVI. Experiments and observations on the compressibility of water and some other fluids. By John Canton, M.A. and F.R.S.

We congratulate this gentleman upon the success of those experiments which led him to the discovery, not only of the compressibility of water, but likewise of the quantity of its compression, being well assured that, should a similar degree of accuracy ever be obtained in astronomical observations, some future transit of Venus may afford sufficient data for determining



termining the sun's parallax true to less than  $\frac{1}{100}$  part of a second.

'I have found (says Mr. Canton) water to be compressed by the mean weight of the atmosphere, forty-nine parts in a million of its whole bulk.' Amazing precision! But how it should come to pass that oil of olives is less compressible than water, is a mystery we leave to be explained by Mr. Canton himself.

Art. XLVIII. contains some concise rules for computing the effects of refraction and parallax, in varying the apparent distance of the moon from the sun or star. By the reverend Nevil Maskelyne, M.A. fellow of Trinity-College, in the University of Cambridge, and F.R.S.

The rules for the abovementioned purposes contained in this article are very just, and elegantly demonstrated, and so far as they relate to the theory of astronomy, cannot possibly be objected to; but with regard to their application, we apprehend it is otherwise; because the corrections to be applied to the observations, seem expressed in terms of what is required, rather than what is given; as for example:

'To compute the contraction of the apparent distance of any two heavenly bodies by refraction; the zenith distance of both, and their distance from each other, being given nearly. Rule. Add together the tangents of half the sum, and half the difference of the zenith distances; their sum, abating 10 from the index, is the tangent of arc the first. To the tangent of arc the first, just found, add the co-tangent of half the distance of the stars; the sum, abating 10 from the index, is the tangent of arc the second. Then add together the tangent of double the first arc, the cosecant of double the second arc, and the constant logarithm of 114'', or 2,0569; the sum, abating 20 from the index, is the logarithm of the number of seconds required, by which the distance of the stars is contracted by refraction; which, therefore, added to the observed distance, gives the true distance cleared from the effect of refraction.'

We are here directed to add together the tangents of half the sum, &c. of the zenith distances: if by these Mr. Maskelyne means the true distances, it is evident the corrections are unnecessary; but if the observed distances are here to be understood, it is then as evident that the corrections (which are expressed parts of the true distance of the moon from the sun or star) are unknown, and cannot, for that reason, be applied to the observed zenith distances of the celestial bodies.

Art. XLIX. is an extract of a letter from Mr. John Winthrop, professor of mathematics, in Cambridge, New-England, to James Short, A.M. F.R.S.

Art. L. Observation of the transit of Venus, June 6, 1761, at St. John's, Newfoundland. By John Winthrop, professor of the mathematics.

Mr. Short has computed the parallaxes at the egress from Mr. Winthrop's observation, and by comparing it with an observation made at the Cape of Good-Hope, he finds the parallax of the sun resulting therefrom to be  $8''.25$ .

Art. LI. An account of the effects of lightning on three ships in the East-Indies. By Mr. Robert Veicht.

' On August 1, 1750, in the  $1^{\circ} 56'$  north latitude, at  $2\frac{1}{2}$  A. M. a violent clap of thunder burst, as was judged by the report, about mid-way, between the head of the mast and the body of the ship, or it might be higher, and in descending might cause that appearance, and just over it. This made the ship tremble and shake as if she was going to burst into pieces, and great pieces and splinters of the mast were fallen upon different places of the ship; but it was so very dark we could not see from which of the masts they were forced. This was followed by a second clap, much more terrifying than the former.

' At day-light we found that the fore-mast and mizzen-mast had escaped, and the main-mast had suffered as follows:— All the main-top-gallant-mast (which is the uppermost piece of the mast) from the rigging at the top of it, to the cap at the head of the main-top mast, was entirely carried away; part fall-over-board, and part into the ship in different places. The main-top-mast had great pieces carried from it, from the hunes down to the cap at the head of the main-mast, so that it could but just stand, being hardly strong enough to bear its own weight and that of its rigging. The main-mast being composed of three pieces towards the top of it; those of the sides being of oak (called the cheeks) were not hurt; but the middlemost part being of fir, was shivered in several places, and pieces were carried out of it six or seven inches in diameter, and from ten to twelve feet long, and this in a circular descending manner from the parrel of the main-yard down to the upper-deck of the ship; the pieces being taken out crooked, or circular, or straight, according as the grain of the wood ran. It must be remarked, that these claps were not one single explosion, but successive explosions, about the dimensions, as near as we could guess, of small shells, and continued some time cracking after each other; and as the lightning is observed to run not in a straight line, but zig zag, so these different explosions might be differently placed in the air; that when they came to take fire and burst, they might take the pieces out of the different sides of the mast, as above related.'

To this account Mr. Veicht farther adds, that in these cases  
of



of thunder, there is not any other precaution taken than stopping the upper part of the pumps, because they pierce all the decks, even to the outside plank in the bottom of the ship. If at sea, the sails are for the most part taken in, and in port the men are ordered under cover, and the hatches are laid over and covered. The scuttle to the powder-room is well covered with wet swabs, and the passage secured.

Art. LII. A demonstration of the second rule in the essay towards the solution of a problem in the doctrine of chances, published in vol. XLIII. of the *Philosophical Transactions*. By Mr. Richard Price.

This paper sufficiently evinces the utility of that established rule of the Royal Society, to which they purpose always to adhere, viz. 'Never to give their opinion, as a body, upon any subject, either of nature or art, that comes before them;' otherwise, we think it would have been impossible for twenty-eight pages of the most unintelligible algebraical jargon, to have obtained a place in the *Philosophical Transactions* of such a learned and illustrious body. However, we shall be very ready to retract the opinion we have formed of this performance, when it shall appear, that 'the ratio of the fluxion of

$$1 - \frac{n^2 z^2}{p q} \text{ to the fluxion of } 1 + \frac{n z}{p} \times 1 - \frac{n z}{q} \text{ is}$$

$$1 - \frac{n^2 z^2}{p q} \text{ — } 1$$

$$1 + \frac{n z}{p} \times 1 - \frac{n z}{q}$$

Art. LIII. An account of a remarkable meteor, seen at Oxford March 5, 1764. By John Swinton, B.D. F.R.S.

The phenomenon here described, was first observed at 7<sup>h</sup> 30', P.M. and continued above four hours; it totally disappeared about half an hour past eleven, and left the atmosphere covered with a kind of luminous vapour, diversified by undulations of shining matter, that exhibited a most beautiful and agreeable scene.

Art. LIV. contains an account of some observations made at sea, for finding out the longitude by the moon. By Mr. John Horsley, of the Glatton East India man.

'On our arrival at Bencoolen (says Mr. Horsley) I took three observations of the distance of the moon from the sun, in the road, by which I made Fort-Marlborough to lie in 103° 50' 45" east of London.'

‘ I was ashore five or six days, in hopes of getting some observations of Jupiter’s satellites; but was disappointed by the cloudiness of the nights; so that I got nothing for my pains but a fever, which had nigh cost me my life, terminating at last, in an intermitting one, which has continued with me ever since, neither does it seem to have any inclination to leave me at present.’

To this account the Rev. Mr. N. Maskelyne adds as follows :

‘ Mr. Horsley (whose skill and diligence are better evinced by his own account than by any encomiums I can give them) made use of a quadrant made by Mr. Bird, along with my British Mariner’s Guide, for the determining the longitude of the ship at sea. N. Maskelyne.’

Art. LV. An account of a remarkable meteor seen at Oxford, April 23, 1764. By the Rev. John Swinton, B.D. F.R.S.

This appearance consisted of a luminous arch, extending itself from the N.W. to the opposite part of the heavens, somewhat resembling an iris, but of a bright white colour. It seemed to be almost perfectly semi-circular, and consequently in a manner to bisect the hemisphere, when completely formed. The meteor was not exactly erect, but ascended obliquely, declining a little to the north of the zenith, and was in breadth about two degrees.

Art. LVI. Some remarks upon the equation of time, and the true manner of computing it. By Nevil Maskelyne, A.M. fellow of Trinity College, Cambridge, and F.R.S.

M. Delalande, the present learned editor of the French almanack, called *The Connoissance des Mouvements Celestes*, says, that ‘ to calculate exactly the difference between mean and true time (that is to say, the equation of time) at the instant of apparent noon, the sum of the equation of the sun’s center, the difference between his longitude and right ascension, the lunar equation, the equations of Jupiter and Venus, and that of the precession of the equinoxes, with their proper signs, must be converted into mean solar time.’ He adds, that it was impossible, before this time, to obtain the equation of time exactly; first, because hitherto no account has been made of the four little equations, the sum of which may produce above three seconds of time; secondly, because it has been the practice to convert the equation of the sun’s center, and the difference between his right ascension and longitude into time of the *primum mobile*, instead of converting them into mean solar time, which, says he, may produce an error of two seconds and a half; thirdly, because the equation of the sun’s center was not known exactly before, every minute of which answers to four seconds in the equation of time. That the equation of  
time



time could not be had so exactly formerly, as it may now, Mr. Maskelyne readily agrees with Mr. Delalande, because we have now a much more exact theory of the sun, and are lately made acquainted with new equations of his motion; but that the equation of the equinoctial points should be taken into the account, together with the other equations, Mr. Maskelyne clearly demonstrates to be a mistake; and farther adds, that on account of the nutation of the earth's axis, the sun may come sooner or later to the meridian by about  $\frac{1}{4}$  of a second of time; whereas, if the equation of the equinoxes was to be applied directly in the computation, according to Mr. Delalande's method, it would sometimes, namely, when at its *maximum* of 18", produce nearly  $1\frac{1}{4}$  second of time.

Art. LVII. Astronomical observations, made at the island of St. Helena, by Nevil Maskelyne, M.A. F.R.S.

The Observatory at the Alarum House, Mr. Maskelyne says, he found, by careful mensuration, to be elevated 1983 feet above the level of the sea; therefore the height of the eye is 1988 feet.—How it should follow that the height of the eye must be 1988 feet, because that of the Observatory was 1983, is not very easy to conceive.

Art. LVIII. An account of an extraordinary disease among the Indians, in the islands of Nantuket and Martha's-Vineyard, in New-England. By Andrew Oliver, Esq.

This disease began at Nantuket, in August, 1763: at that time the number of Indians belonging to that island was three hundred and fifty-eight; of these two hundred and fifty-eight had the distemper betwixt August and February following, thirty six only of whom recovered: of the hundred who escaped the distemper, thirty four were conversant with the sick, eight dwelt separate, eighteen were at sea, and forty lived in English families. The blood and juices appeared to be highly putrid, and the disease was attended with a very violent inflammatory fever, which carried them off in about five days.

The distemper made its appearance at Martha's Vineyard the beginning of December, 1763. It went through every family into which it came, not one escaping it; fifty-two Indians had it, thirty-nine of whom died; those who recovered were chiefly of the younger sort.

The appearance of the distemper was much the same in both these islands; it carried them off in each, in five or six days.

Art. LIX. Astronomical observations made at the island of Barbadoes, at Willoughby Fort, and at the Observatory on Constitution-Hill, both adjoining to Bridge-Town. By Nevil Maskelyne, A.M. F.R.S.

From these observations, after making the requisite calculations,

tions, Mr. Maskelyne apprehends he shall be able to deduce the moon's horizontal parallax in the latitude of  $13^{\circ} 5' 15''$ , N. and thence by proportion, the equatorial parallax of the moon with great exactness, which has never been done yet in so direct a manner.

Art. LX. Remarks upon M. l'Abbé Barthelemy's Memoir on the Maltese Phœnician inscription. By John Swinton, B.D. F.R.S.

This truly learned and *very entertaining* article (together with the Latin and English versions of the above-mentioned Maltese inscription, which has so well escaped the injuries of time) concludes the fifty-fourth volume of the Philosophical Transactions.

From the several extracts we have given in this and the preceding Review, our readers, we apprehend, will but too plainly perceive that the greater part of the articles in these Transactions are filled with dissertations upon very trifling, or at best, uninteresting subjects. There are indeed some few which justly deserve applause; but these are so thinly interspersed, that we could sincerely wish the learned members of this illustrious body would condescend to examine those papers which are designed for public view, and suffer such only to be inserted as could stand the test of their judgment. We should then have the pleasure of seeing the Philosophical Transactions of the Royal Society shine forth with distinguished lustre in the future annals of literary fame.

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V. *The Spiritual and Temporal Liberty of Subjects in England. Addressed to J. N. Esq; at Aix-la-Chapelle. In Two Parts. Part I. Of the spiritual Liberty of Protestants in England. Part II. Of the temporal Liberty of Subjects in England. By Anothony Ellys, D.D. late Lord Bishop of St. David's. 4to. Pr. 12s. Whiston.*

THE late learned and candid bishop Ellys, author of the work now before us, having in his first volume (of which we have already given an account \*) treated in a masterly manner on the spiritual liberty of this country, proceeds, in the second, to consider the temporal liberty of English subjects; a matter, no doubt, of universal concern, and universal importance; and which the bishop hath accordingly handled with all the care and attention it deserves: scarce any part of the history, laws, and constitution of England, necessary towards elucidating the subject, hath escaped him.

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\* See Crit. Rev. vol. xvi. p. 81.



The work is divided into six tracts.

The first treats of the liberty of the subject in judicial proceedings.

The second, of the right and manner of imposing taxes, and of the other privileges of parliament.

The third, of the means whereby the free constitutions of other nations have been impaired, while that of England hath been preserved and improved.

The fourth, of the antiquities of the commons in parliament.

The fifth, of the royal prerogative, and the hereditary right to the crown.

The sixth and last, of the dangers incident to the present establishment, and the prospect of its continuance.

These tracts are branched out into several subordinate parts or sections, interspersed with many historical facts, judicious remarks, and political reflections, which do great honour to the author, and will afford the reader no small share both of entertainment and instruction.

In so large a work as that now before us, which treats of so many points almost equally interesting, it is difficult to select any particular passage that may convey a proper idea of the writer's merit.—The following may, perhaps, shew his political knowledge and judgment in the fairest light; we shall, therefore, lay before our readers the fourth section of the second tract, which treats

*‘Of the Number of small Burghs which send Members to Parliament, and the Means used to obviate that, and other Inconveniencies.*

‘It is evident, (says our author) that the house of commons is possessed of all, or at least of the most important, powers and privileges necessary in a representative of the people at large: and, if there be yet some disadvantages and defects remaining in our constitution, perhaps they are not so great as they may, at first sight, be thought. Monsieur Rapin de Thoyras looked upon it to be a considerable defect in our constitution, that the matters to be treated of, in parliament, are not expressed in the summons, as king John promised they should, and that the members of our house of commons have not instructions about them from the people whom they represent; or, if any such instructions be given to them, that they are at liberty not to observe them. The matter of fact indeed is true: our members of parliament are not, by law, obliged either to consult those who have chosen them, nor to have any regard to their instructions, farther then they themselves

selves judge them to be reasonable; for, though a man is chosen by a particular county or burgh, he is, in law, reputed to serve for the whole kingdom. But as these things could not be ordered otherwise, as the state of our nation is at present, so some persons are far from thinking, with Mr. Rapin, that these are circumstances of any disadvantage in our constitution.

• For 1<sup>st</sup>, it would be impracticable for the king to express, in his summons, all the things that are to be treated in parliament; because any member of either house of parliament is at liberty to propose, and ask leave of the house to bring in, any bill that he thinks proper, which he may keep secret to himself till the time of parliament, though it really may be of great importance. In queen Elizabeth's time, a bill was proposed to limit the succession of the crown; and, in Charles the Second's time, a bill was proposed for taking from the crown the power of creating any more new peerages than a certain number. These, and many other bills of the utmost importance, have been, and may be, first proposed by private persons: moreover, they may have a design to call to an account, or to impeach, ministers of state, &c.

• 2<sup>dly</sup>, It would be often impolitic in the king to make public, before-hand, what laws, or other matters, he designed to propose. I mean so as to specify what supplies of money would be needful for the service of the next year; or what wars or alliances, he designed to make; or several other matters of that nature: because, by so doing, he would give foreigners, his enemies, an opportunity to know, or guess at, his councils, soon enough to provide against and defeat them.

• At the same time, even supposing that the matters to be treated on were specified, the people would not be able to give sufficient or proper instructions to their representatives, as to matters of this nature; because, not knowing the circumstances of things abroad and at home, being neither acquainted with the designs nor the dispositions, nor the powers of foreign courts, they cannot judge truly of what measures are to be taken with regard to them. Nor would they be able to judge competently of several laws that might be proposed to be made, even with regard to our constitution at home. Things of this sort depend frequently upon the knowing and balancing abundance of particulars, which can only be known to those who have the inspection, for instance, of the custom-house accounts, the state of the imports and exports, the produce of the several parts of the nation, the state of their manufactures, their different conditions, and the alterations likely to be in each as to popularity and wealth, the dispositions of the people as to religion



ligion and as to loyalty, their circumstances as to quartering and subsisting of troops, and a great variety of other things, which must be exactly known and weighed, before any man could judge aright, whether a law for levying money, in this or that way; whether a law for allowing, encouraging, or forbidding this or that branch of traffic; whether a law for admitting any of the subjects to this or that privilege, religious or civil; whether a law for retrenching this or that branch of the prerogative of the crown, or adding to it in any other instance; whether, I say, any laws of these, or the like kinds, would be really expedient, and for the public welfare or not.

\* If the king was to declare, in his summons to parliament, that he intended to propose any things of this nature in parliament, it would be hardly possible for persons in the country, or even in London, to judge rightly of the matter immediately: the greatest natural sagacity or prudence, without having a due knowledge of circumstances, or proper materials on which to form a judgment, would be unable to do it aright. And not being capable of judging well for themselves, it is not possible that they should duly instruct their representatives. If these should be obliged to conform to instructions given upon such imperfect views of things, the public must necessarily suffer by it.

\* Whereas, on the other hand, by the representatives being at liberty to follow their own judgment, in parliament, they have this great advantage, that by the right of the house of commons to demand any public papers, from the offices of customs, excise, accounts, &c. relating to the state of the nation, and to apply to the king for others, and from the great light to be had by the mutual informations which such numbers of gentlemen, coming together from all parts of the nation, may give to each other; from the various views of things that may arise from their debates and reasonings, and examinations of evidence in the house, a member of good sense, integrity, and attention, may have very great advantages for forming his judgment, probably much otherwise than his constituents would have done in the country, from their own knowledge of things only; and therefore it must be much for the advantage of the public, that he should be at liberty so to do. It would be a great inconvenience if he should be confined to act according to their judgments, who have had but narrow and partial, or probably, in many cases, false, views and accounts of things.

\* If members were under this obligation, there would be two ill consequences, in particular, very likely to happen. 1<sup>st</sup>, There might be, in several cases, combinations between  
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some parts of the nation, for the advantage of their counties or parts of the kingdom, in preference to others. "The members who serve for one part of the kingdom are frequently found in opposition to the representatives of another, for the sake only of particular interest in their own counties." The members of the west might sometimes be against those of the northern parts; or they both might be, as probably they would in case an alteration in the method of assessing the land-tax was proposed, in opposition to the members of the midland counties. This disposition has sometimes appeared, and probably would be much more, if the persons who serve for the burghs in those counties were tied down to follow the prejudices and partialities of their constituents. Whereas, being at liberty to vote as they judge best, they may be more easily drawn to take that course which is most for the general interest of the whole.

2dly, An obligation upon the members to follow the instructions of their constituents, would give too much power into the hands of the lower classes of people of this nation, who might not use it well: or, at least, it would encourage and foment such a democratical spirit in them, as would, by degrees, weaken and destroy the essential balance of power in our constitution.

'It was found, by experience, to be a great defect in most of the republics, and popular states of antiquity, that they allowed the people at large to have deliberative voices in matters of this nature. They were frequently influenced by their demagogues, and their own want of judgment, to very rash and imprudent measures. Pericles indeed, flatteringly, told the Athenians, that each private person understood public affairs very well; but experience shewed the contrary; and the most judicious politicians, even of their own countrymen, complained of it. Polybius blames the Athenian and Theban governments; for that in them *Ὀχλὸς χειρίζει τὰ ὅλα*. The same author observes, that, at the time of the second Punic war, the constitution of the republic of Carthage was impaired and corrupted: for with them "plurimam populus sibi auctoritatem vindicaverat, quæ apud Romanos, illibata penes senatum, adhuc erat. Quo factum ut illic, populo de rebus omnibus consultante, hic, civium optimo quoque, Romani vice-rint."

'Tully observes, that "Græcorum totæ respUBLICÆ sedentis concionis temeritate administrantur. Itaque ut hanc Græciam, quæ jam diu suis consiliis afflicta, est omittam; illa vetus, quæ quondam opibus, imperio, gloriâ floruit, hoc uno malo concidit, libertate immoderatâ ac licentiâ concionum."

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‘ It was therefore a right provision in all the constitutions of the Gothic model, that these inconveniencies were avoided, by leaving only the choice of representatives to the people, out of themselves; but, at the same time, investing them, when once chosen, with a discretionary power, to act as they thought fit, within the established bounds of the constitution; that is, so as not to give up any point, or make any alteration, that would have an effect or tendency destructive to its welfare. This is at once a temperament against the too great vehemence of the people, and a guard against their unskilfulness and want of judgment; at the same time, that it serves to keep up a spirit of liberty in them, and, in a great measure, secures them against the ill management of their representatives; since, if they do not approve their conduct in parliament, they may, after a short time, lay them aside, and send other persons more likely to serve them well.

‘ As to this nation, in particular, we see, by the times of Richard II. and Edward VI. when the populace got a-head, what work they would probably have made, had they then been to instruct their representatives, and had these been obliged to follow them. In the reign of Charles I. we see what instructions the lower classes of people actually gave to their representatives, as far as they could do it by petitioning the house of commons. It might justly be expected that some things of the like sort would be done, on other occasions, if the right of the people, in the counties and burghs, to instruct their representatives, and to oblige them, was once fully established.

‘ It is an objection much more plausible, which monsieur Rapin makes to that number of small burghs, in England, which send members to parliament, and are, each of them, represented by two persons, as well as any of the counties, or the largest cities, except London. He says this disproportion in the representatives, to the number and wealth of the persons represented, is wrong in itself: and lays the choice of members of parliament much more open to the influence of the crown, than it would be if these small burghs were disfranchised, and the several greater towns were justly represented, according to their number and their wealth. How far this objection is really of weight, I shall presently consider, after I have first observed how things came into this state.

‘ Now this inequality hath arisen partly from the change of condition of some towns; which, having formerly been considerable for their numbers of people and their wealth, are, by length of time, fallen much to decay: such as Gatton in Surrey, Old Sarum in Wiltshire, and others. But it has indeed

been owing much more to the practices of the crown, since the beginning of the sixteenth century after Christ. From Edward the First's reign, to the end of that of Edward IV. there were only one hundred and seventy members sent to parliament from all the cities and burghs in England. Mr. Brown Willis says, that, in the year 1546, there were only one hundred and twenty-six burghs that returned members to parliament; of which there were but few but what were considerable for people and wealth. But in Edward the Sixth's reign, and so downwards, for the two following reigns, the importance of the house of commons being more and more found, the crown or its ministers caused several more burghs to be summoned, of which some had never sent any members before, nor were they considerable for the numbers of their people, or for their wealth; but they were such as the crown could hope to influence, and therefore they were summoned, when several larger and more considerable towns were omitted. The weight and interest which the court had, at that time, in the house of commons, got these new members to be received and admitted there; though there seems to have been, at first, some question made, whether they ought to be admitted, or not?

' In 23 Elizabeth, the attorney and solicitor general consented to a committee of the house of commons, appointed to confer with them, that those burgesses who were returned for divers burghs, which did not return any burgesses last parliament, should remain in the house, according to their returns, that the validity of their charters might be examined. In Edward the Sixth's reign, twenty-three new burghs were summoned to send burgesses to parliament. Philip and Mary added thirteen more. Elizabeth added thirty. James added the two universities, and twelve burghs. Charles I. added eight burghs. And Charles II. added the county of Durham and two burghs.

' According to our ancient constitution, the king might incorporate any town, and enable them to send members to parliament; but this part of the prerogative, of increasing the number of burgesses of parliament, has been given up by our late kings: for if the king, at present, was to make a new parliamentary burgh, it would rest in the power of the house of commons whether they would receive the members. And the issuing of quo warrantos out of the court of King's-Bench, the court of Exchequer, or any other court, against burghs that anciently or recently sent burgesses to parliament, to shew cause why they sent burgesses to parliament, and all the proceedings thereupon, are, coram non judice, illegal and void: and the right of sending burgesses to parliament is questionable



able in parliament only ; and the occasioners, procurers, and judges, in such quo warrantos and proceedings are punishable, as in parliament shall be thought consonant to law and justice.

\* The burghs added, during the reign of king James I. were not all added by the king's desire. Several of them, particularly Agmondesham, Wendover, and Great Marlow, were added, against the king's inclinations, by the house of commons, in the parliament 21 James I. upon a petition made from those burghs to the house, that they had anciently sent members to parliament, and desired to be restored to that privilege. The king, who declared himself unwilling to have the number of burgesses increased, saying he was troubled with too great a number already, commanded his solicitor general, Sir Robert Heath, then in the house of commons, to oppose it what he might ; but it being alledged on the behalf of the burghs, that the interruption in their sending burgesses, for four hundred years past, was not owing to their own neglect, but to the fault of the sheriffs ; or if it was owing, in any measure, to the burghs themselves, it was because their predecessors were poor, and unable to maintain their members ; whereas now they were content to undergo that charge. That if some burghs might be thus suffered to be discharged from their parliamentary service ; by a parity of reason others might be so likewise : and consequently there might come to be no parliament for want of burgesses. Lastly, that these were parliamentary burghs by prescription, and not by charter : for every one of them had their several forens \* ; and paid fifteenths as all parliamentary burghs, and not as other burghs or towns. Upon which reasons, the house of commons voted them to be revived, and made returning burghs : and the king, having taken the two chief justices opinions that it was just, did, at length, consent to it.

The house of commons, in being forward to regrant this right to these and other burghs, seemed to have thought that their doing it would be strengthening the liberty of the nation ; and, by making the house of commons more numerous, render it less dependant on the crown. But in this they certainly did not judge right : it has been found, on the contrary, that many of the smallest burghs have been the most liable to be influenced, and often have fallen into the most scandalous corruption. This appeared to such a degree in some of them, that in the case of Stockbridge in Hampshire, the house of commons, finding that burgh notoriously guilty of bribery, in their electing members of parliament, had a design to dis-

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\* Forens is the outlying part of the parish, belonging to the burgh. Brown Willis, vol. i. p. 149.

franchise it : and, A. D. 1701, also to have made an act for enlarging some others of the lesser burghs, by admitting a competent number of neighbouring freeholders to vote in them. But the bills, that were brought into the house of commons for that purpose, were dropt †. Innovations and changes of that sort probably were thought dangerous, and not to be ventured upon, without great necessity, in such a constitution as this. And there does not seem to be as yet any necessity of this sort : for though undoubtedly the condition of the small burghs is not such as one could wish it to be, yet there are several circumstances in the case of our nation at present, that render it less inconvenient than it may at first sight appear.

One of these circumstances is the liberty which all our burghs, small as well as great, have at present, by custom, of chusing non resiants to represent them in parliament. By an act of parliament, 1 Henry V. cap. 1. it is enacted, that each person serving for a burgh or city, should be resiant, abiding, and free of the said city or burgh, and none other in any wise. This is explained in 23 Henry VI. cap. 15, that the burgeses chosen to come to parliament, shall themselves be resiant, dwelling and abiding. And by the lists of members that remain, it seems that, for a considerable time, the members for cities and burghs were really resiant, and members of the communities, and were a low kind of men, being several of them traders.

If these statutes had continued to be strictly observed, they might have been of ill consequence, as they would have confined the choice of persons, for representatives of many burghs, to those who were not equal to that great trust, by reason of the lowness of their condition, want of knowledge in affairs, &c. but at present, though those statutes are unrepealed, yet they are so little regarded, that persons from any part of England are capable of being chosen for any cities or burghs. By which means the smallest burghs are often represented by men of the greatest estate and ability in the whole house of commons, even by the eldest sons of peers. This last circumstance has been fully allowed and settled only since Edward the Sixth's time ; and it has been thought a disadvantage to have so many of the noble families in the house of commons, but it certainly is much otherwise ; for, as I have observed above, it is of

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† The bill for disfranchizing Stockbridge, as to sending members to parliament, was brought into the house of commons, January 8, 1693, and continued there till April 19, 1699, when it was thrown out.



great moment to the welfare of the whole constitution, that the house of peers should preserve a due weight in it, as well as the house of commons. Now this proper weight is very much lessened by the decrease of many of the peers estates, and the dependences that they had anciently belonging to them; therefore, in order to make up this, in some measure, it is very expedient that the relations and eldest sons of peers should have seats in the house of commons; which circumstance tends to enlarge the weight of the upper house, promotes a good understanding between the two houses, and prevents the commons from encroaching upon the peers.

\* And that no city or burgh can be represented by any persons of very low circumstances, is provided by the statute 9 Ann. cap. 5, which enacts that no person shall serve in parliament, for any city or burgh, but who hath 300 l. per annum in freehold or copyhold lands, over and above what will satisfy all incumbrances; unless he be the eldest son of a peer, or of a person who himself hath at least 600 l. per annum in freehold or copyhold land beyond reprises; which last reserve is the qualification necessary in order to serve for knight of a shire. And it is at the same time enacted, that each candidate may be obliged to take an oath, affirming that he hath such an estate, and to shew where it lies. By these means all members of parliament must be men of some competent fortune: and, indeed, few are of so little as 300 l. per annum, for most persons of that estate have also more lands or money besides.

\* The second provision that makes the inconveniencies of small burghs in our constitution more supportable, is the care that is taken by several statutes, to prevent undue practices, and especially corruption, in the choice of members of parliament. Monsieur Rapin de Thoyras observes, that the smallness of the burghs lays them more open to the influence of the crown. This is not universally true; for many, even the greatest number of the small burghs, are so much under the influence of gentlemen of great estates and quality, that they are less liable to be influenced by the crown than several of the larger burghs. Indeed some of them are entirely in the power of those gentlemen; because the votes depend upon inhabiting houses in the burgh, which houses are the estate of those gentlemen. Indeed this is not quite so agreeable to the original design of our constitution; but it is of no ill effect: for it is only putting those gentlemen upon a more advantageous foot than others, by securing to them seats in the lower-house. And as they are mostly gentlemen of very large estates, they are as little liable to be influenced by the crown, and as much able to serve their country, as the members chosen  
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by counties or large burghs. Others indeed of the smaller burghs do lye more open to the influence of the crown, on account of the poverty of their voters. But influence of this sort, upon their elections, is much more restrained than it formerly was, both by the alterations that time has made, and by various statutes provided for that purpose.

' The crown had formerly the tenures, the fee-farms, and the forests; by which it could distress the members in many places. The warden of the Cinque-ports claimed a right to nominate one member in each of those ports. The sheriffs could, with impunity, neglect some burghs, and return whom they pleased for others. The king and the lords, and in after-times the chancellor, had an authority to judge of contested elections, and to issue new writs upon them. Now all these things are altered; the tenures, the fee-farms, and the forests, in a great measure, as to their influence, are gone. The warden of the Cinque-ports' claim is taken away. The elections are to be free. No custom or excise officer, or the like, can interpose their authority. No money, place, pension, or promise of any such, can be given to corrupt the voters. The sheriff is under great penalties if he makes false returns. The king's, the lords, and the chancellor's authority, as to judging of contested elections, or double returns, is taken away; so that, supposing the laws be duly observed, there cannot be much influence applied from any quarter.

' But perhaps it may be asked, Is it supposable, in this age, that the laws will be observed? have they been so, in any degree, since the Restoration? have not the courts, at all times, been able to gain parliaments? are they not likely to do the same for the future? and if they do, can our parliaments be said to be any thing more than a bare form, or name? I do confess that these things have been said, in strong terms, by some foreign writers, and lately more insisted upon than ever, by some of our own. There are those who think that if things continue to go on in this train, the freedom of our constitution will be wholly lost, or rendered in a great measure insignificant. How far these consequences are with reason to be apprehended, I shall consider hereafter. In the mean time, I must observe, that it is justly to be accounted a happy situation, that our constitution is established as well as it is, considering the many difficulties our ancestors had to contend with.

' Our kings formerly took the liberty, in their proclamations for parliaments, to direct what sort of men should be chosen in them. Henry IV. in his first year, A. D. 1404, summoned a parliament to meet at Coventry, and directed the sheriffs that no members should be returned who knew any thing of the law.



law. And before the election of the parliament in 1603, in the beginning of the reign of James I. a proclamation came forth directing the electors what sort of men they should return members, and the sheriffs to what burghs they should omit sending precepts, under the peril of the king's heavy displeasure. The crown formerly could, upon many occasions, declare the charters of burghs forfeited; and even so late as the reigns of Charles and James II. the crown got many charters surrendered, upon the most frivolous pretences; in order to give new ones, with powers that might enable them to pack parliaments. But now those *quo warrantos*, which they used for that purpose, are declared to be illegal; so that the crown has no such room to tamper with them.

The only influence the crown has at present, must be, either by money, or by hopes of employments, or in general by views of interest in the electors. And there are various acts of parliament in force against employing these, to corrupt these electors. By 7 William III. cap. 7. no person shall, after the teste of the writ, give any money, gift, or promise, or obligation, to any one for his vote, on pain of being rendered incapable to sit in parliament. By an act of 2 George II. every elector is to swear, that he hath not received by himself, or by any other person in trust for him, or for his use or benefit, directly or indirectly, any sum of money, office, place, employment, gift, or reward, or any security for such, to give his vote. If any person be required to take this oath, and shall vote without doing so, he shall forfeit 100*l*. And to prevent the court's undue influence upon members, after they are in the house, it is enacted, 4 Ann. cap. 8. that no person having any new office of trust or benefit under the crown, as commissioners for prizes, or for transports, agents for regiments, &c. shall be capable of being chosen a member of the house of commons. By 1 George I. cap. 56, no person, having a pension from the crown, for any term or number of years, either in his own name or in trust for him, is capable of being a member of the house of commons: and if any person, who shall have such a pension at the time of his election, or at any time after, shall sit and vote in the house, he shall forfeit 20*l*. for every time he sits and votes.

From these numerous and strict provisions, it is evident, that, if the laws in force be duly observed, there can hardly be a possibility that parliaments should be influenced to do any thing contrary to the welfare and real interest of the nation. And as the nobility and gentry of England are possessed of such a share of the legislature, with so many great and uncontestible privileges, they have it entirely in their own power, if they are

not greatly wanting to themselves, to preserve their liberty against any attempts that may be made against it. While they are in parliament, they may, if they will, be independent and serve their country, without being under any corrupt influence, or any terror. Now for a people to be in such circumstances at present; to have a parliament so fenced with laws and privileges, must, with reason, be accounted a great degree of happiness.

Our readers will see by the above extract, that the learned author of these tracts was no stranger to the laws and constitution of this kingdom, or the political interests of it: his observations are indeed throughout for the most part sensible and judicious: we would therefore more particularly recommend the perusal of this book to all young members of parliament, and indeed to all those whose rank and fortune may one day place them in a situation where their conduct and advice may be useful to their king and country.

Impartiality at the same time obliges us to say that there are some faults and inaccuracies in this work, which, if the bishop had lived to revise it, he would most probably have removed: some phrases and expressions are low and vulgar; as where he tells us that 'the gentry of England were subject to be *hamper'd*'—that 'things were likely to come to the *same pass*'—that 'some were gained by *fair* means and some by *foul*'—that 'the nobles when in distress began to *change their tone*'—that they '*cajoled* the king,' and '*clipp'd the wings* of the clergy.'—These, and a few more of the same cast, are certainly unsuitable to the gravity, and unbecoming the consequence and dignity of the subject. We could also have wished that the long quotations from Latin and French writers (which should have been translated) had been placed in notes at the bottom of the page rather than inserted in the body of the work.

Upon the whole, the two volumes of Tracts on the Temporal and Spiritual Liberty of Subjects in England is a valuable acquisition to the republic of letters, and bids fair for the approbation of the present age, and the deserved applause of posterity.

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VI. *Remarks on the Disease commonly called A Fistula in Ano.* By Percivall Pott, F. R. S. and Senior Principal Surgeon to St. Bartholomew's Hospital. 8vo. Pr. 2s. 6d. Hawes.

**M**R. Pott has divided his work into seven sections, each of which we shall consider separately.

In the first section, he objects to the custom of giving the name of Fistula to every imposthumation about the anus; as productive of a false idea of it, and therefore of pernicious practice.



practice. 'The custom, says he, of giving the appellation of fistula to every imposthumation and to every collection of matter formed near to the anus, has, by conveying a false notion of them, been productive of such methods of treating them, as (though perhaps suited to such idea) are diametrically opposite to those which ought to be pursued; such as have often rendered those cases tedious and painful, which might have been cured easily and expeditiously; and consequently such as have brought disgrace on our art, and unnecessary trouble on mankind.' He observes, that the idea our ancestors had of a fistula was a large deep cavity, with a small orifice discharging a sanies; that with this was always connected a notion of callosity, which they conceived to be a diseased alteration in the very structure of the parts, and for its removal applied the knife or caustic. This charge, with respect to the fistula in ano at least, we think not perfectly just. The author continues to observe, that abscesses formed near the fundament do sometimes, from bad habit, from extreme neglect, or from gross mis-treatment, become fistulous; but that the majority of them have not at first any one character or mark of a true fistula: that collections of matter about the anus, as in any other part, if not opened by art, will often burst, and form orifices generally small, which being not often situated in the most convenient, or most dependent part of the tumour, are therefore unfit for the discharge of all the contents of the abscess; yet they continue to contract themselves, and becoming hard at their edges, drain off what is furnished by the undigested sides of the cavity. As the induration, he observes, extends itself a good way beyond the bounds of the abscess, the first suppuration is by no means equal to the dissolution of such hardness; especially if instead of being opened properly, the skin has been suffered to burst. These circumstances, Mr. Pott thinks, have been productive of the idea of a true fistula, and of the injurious practice grounded upon it.

Having thus endeavoured to remove any false notions of the disease, he proceeds, in the second section, to consider it under the form of a critical abscess preceded by a phlegmonic inflammation, with its febrile symptoms, and followed by suppuration producing good matter, and giving a solution to the fever, however high it may have been. Another appearance of this malady is erysipelatous, after much pain of the external parts, with fever, sickness, &c. Here the disease is more superficial, the quantity of matter small, and the cellular membranes sloughy, to a considerable degree. At other times it wears the appearance of a carbuncle, with discoloration of the part, and all the symptoms of gangrene; and accordingly the

adipose membrane is gangrenous and sloughy throughout the extent of the discoloration. This generally happens in habits naturally bad, or impaired by intemperance. In these instances the malady is often confined to the skin, and cellular membrane beneath it; with no other concomitant symptoms, than such as arise from the formation of matter or sloughs in the part immediately affected. Sometimes, however, it affects the contiguous parts, producing strangury, dysury, tenesmus, piles, diarrhæa, or obstinate costiveness. Sometimes, he observes, large quantities of matter and deep sloughs are formed, and great devastation committed on the parts about the rectum, with little or no previous pain, tumour, or inflammation. The disease is sometimes superficial, appearing first in an induration of the skin near the anus, suppurating well, and producing a well conditioned sore. But it now and then happens, that with little pain and apparently slight inflammation the matter is copious and bad, the abscess deep, crude, and ill-favoured. The pointing or the opening of the abscess is various, on the buttock, near the anus, or remote; or in the perineum. The discharge is sometimes at one, sometimes at more orifices, internal or external. The matter is sometimes remote from the rectum, at other times that gut is only laid bare by it, sometimes denuded and pierced in one or more places. The disease may have its seat high up in the pelvis, and is then desperate; and sometimes it happens that fistulous openings near the anus give discharge to a sanies, from some cancerous viscus within the pelvis. The varieties of the disease, the author very properly observes, require a proportional variety in the method of cure.

To these therefore he proceeds in the third section. Here he observes, that as inflammations in these parts are generally critical, they seldom will admit of resolution; nor can it be attempted with safety; and therefore our endeavours should be directed towards promoting the suppuration, evacuating the pus in due time, and healing the ulcer. The phlegmonic tumour, he observes, happens generally in full, sanguine habits, which therefore, if the pain be great and inflammation high, will bear evacuation both by venæsection and gentle cathartics. On the contrary, in the erysepelatous inflammation, which takes place generally in bilious constitutions, he thinks evacuations injurious: and this in any part of the body. This certainly is not just without some restrictions; as it often happens that the erysepelatous inflammation in other parts runs so high as absolutely to require the evacuation of bleeding at least; though we agree with Mr. Pott, that venæsection in such quantity as suddenly to sink the patient's pulse, or purg-

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ing so as to impair considerably the patient's strength, will be productive of the pernicious consequences he mentions, and are therefore highly improper.

When the disease appears in the form of a carbuncle, attended with all the symptoms of impending mortification, the case is formidable, and the event generally fatal. We cannot help mentioning our surprize, that Mr. Pott should have omitted to recommend the use of the Peruvian bark in the last instance, where the evident and fatal tendency to gangrene seems so strongly to demand it. Indeed we must think that as abscesses or inflammations in this part are, for many reasons, more prone to gangrene and malignity than in others, the bark ought to be timely exhibited on the least appearance of mortification in the part, or in the pus evacuated.

Mr. Pott proceeds to point out the remedies for those supervening diseases, which were mentioned as sometimes taking place in the neighbouring parts. When the urine is suppressed, he objects strongly to the use of the catheter, as injudiciously irritating the parts already inflamed. Instead of this he directs venæsection *pro re nata*, the semicupium or warm fomentes, but particularly the injection of clysters consisting of warm water, oil, and opium.

The next section contains the consideration of the abscess so matured as to be fit for the surgeon to open it; or to have formed an opening of itself. This he reduces to two heads; First, where the intestine is not interested; second, where it is either laid bare or perforated. The author is very averse to the use of caustics for opening the matured tumour, as giving unnecessary pain, occasioning a loss of substance, and a cicatrix not only unseemly but greatly inconvenient. He might have added too, that the same precision and certainty in the operation can never be obtained from the caustic as from the knife; which therefore ought unquestionably to be preferred, where the folly of the patient (as not unfrequently happens) does not oppose it. The common method of cramming an abscess in these parts, when opened, with tents, is next reprehended; and the injuries resulting from such improper treatment demonstrated. The author's reasoning on this subject seems to be clear, ingenious, and conclusive; but for farther information we must refer our readers to the treatise itself.

The conclusion is, that the dressings be few, and of materials proper to encourage only an easy and gradual suppuration,—sicut in aliis abscessibus, according to the admonition of Celsus. When it may be necessary to enlarge the abscess, by opening the rectum, the author advises it to be done immediately. The instrument he prefers is the curved, probe-

pointed knife with a narrow blade; of this he has favoured the reader with a plate. The practice of distending the abscess with tents, and then dressing with mercurius præcipitatus, or such like digestives, is opposed, as irritating the parts rather than promoting a kindly suppuration. It is deemed as injurious here, as it would be if introduced into an unwounded but inflamed rectum. In general, Mr. Pott's observations may be just; but we should think that wherever the abscess has that sloughy appearance, which in other ulcers we daily see is removed by the præcipitate, this certainly may be used. Nor is the objection of its irritating an inflamed part more valid in the former than in the latter case: since its effects are the same on any recently cut or inflamed part, wherever situated; nor in such cases ought it ever to be applied.

The fifth section treats of those abscesses which have broke of themselves. The various modes of this, with their technical appellations, are enumerated. Of the three means of completing the fistula and dilating the external orifice, the caustic, ligature, and knife, our author prefers the last. The caustic he condemns, as cruel, tedious, and inexpert; the ligature as impracticable. The rest of this section is employed in criticising on the methods of Mr. Cheselden, Mr. de la Faye, Heister, and Le Dran; this the reader may examine at his leisure. He concludes it in the following manner. 'The hæmorrhage (to say nothing of the pain) which now and then attends the extirpation of a large piece of the intestine and fundament, is alarming both to weak minds and to weak bodies; and the inconveniencies arising from loss of substance about the verge of the anus, either in strong exercise, the retention of loose stools, or the expulsion of hard ones, are so great, that I have known several people, who have daily and sincerely wished for their uncut fistula again; and who either from pain or uncleanness, or both, have been rendered truly unhappy.'

We come now, in the sixth section, to the consideration of those cases wherein, instead of one spontaneous opening, there are several. These Mr. Pott thinks of little consequence; and that it is a mistake to suppose, that each outlet leads to a distinct sinus; since they are in general nothing more than so many separate burstings of the skin, that cover the matter, and therefore lead into the same cavity of the abscess. For this reason the author thinks 'that all that can be necessary to be done, must be to divide each of these orifices, in such manner as to make one cavity of the whole. This, continues he, the probe-knife will easily and expeditiously do; and when that is done, if the sore, or more properly its edges, should make a  
very



very ragged, uneven appearance; the removal of a small portion of such irregular angular parts, will answer all the purposes of making room for the application of dressings, and for producing a smooth, even cicatrix, after the sore shall be healed.' When the fistula opens only into the rectum, forming what is called a blind internal fistula, Mr. Pott recommends the same manner of completing the fistula by a counter opening externally with the probe pointed knife; and condemns Mr. Petit's method of putting up a tent into the rectum, so as to stop that opening, and make the matter point externally.

The last section examines that state of the disease, which, as the author thinks, may truly and properly be called fistulous. This is such as is generally defined *sinus angustus, callosus, profundus, acrisanie diffuens*. He explains the general causes of this inveteracy and malignity, among which the common treatment of introducing tents imbued with eucharotics and injecting astringent liquors is, in his opinion, to be enumerated.

Mr. Pott concludes with giving us reason to expect that he will one day favour us with his thoughts on those fistulous sores, sinusses, &c. which, in a more especial manner, affect the genitals. We hope that our readers will, from the specimen we have here presented them, be induced to seek more ample information and satisfaction from the book itself; which does honour to its author, and will prove serviceable to mankind.

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VII. *Medicina Politica: or Reflections on the Art of Physic, as inseparably connected with the Prosperity of a State.* By Charles Collignon, M. D. 8vo. Pr. 1s. Beecroft.

THE design of this performance seems to be, to shew that the art of physic, properly encouraged and exerted, would tend to remedy all those irregularities and maladies of the mind, which are the efficient causes of all the mischiefs in civil and religious society. 'Take physic, Pomp!' which has been used figuratively, our author appears to think might be literally complied with to advantage. His undertaking leads him to the consideration of sobriety, temperance, pity, compassion, ambition, pride, cruelty, suicide, and religion, as they may be influenced and improved by the art of medicine. 'It will readily be granted, says he, and therefore need but cursorily be hinted, that health and strength are as necessary to execute, as sound reason and sober judgment to plan schemes for the benefit of the community. That the spirit and

robustness of individuals, are literally the strength, as numbers are the riches of a state. And that a mind pining under real or but imaginary misfortunes, will scarce look abroad in domestic troubles, or lend a hand to save the national ship. And should there be truth in observations like these, then every thing that promotes or preserves health; that procures strength and robustness of body; greatness and fortitude of soul; that regulates the affections and subdues the corruptions of our nature, must necessarily be the object of national concern, and the study that promotes it, a benefit to the public.\*

We are of opinion, that the author has here confounded two very different things; the diseases of the body, and the vices of the mind. Sometimes indeed we can trace depravities of the mind from vitiations of the body; but these are always acknowledged to be diseases (in the common acceptance of the word) and proper objects of the physician's art. But the vices he mentions, and which are most generally detrimental in society, are such as are most prevalent in the best bodily health, and evidently flow from vitiations of the mind, not of the body. These are therefore the proper patients for philosophical divines; and are to be medicined by advice and correction. We have all possible respect for the art of healing, which, as my lord Bacon very justly observes, is *divinæ profapiæ*, and is no where treated with more rational and just esteem than in this country; but we should be sorry to see its professors extend its limits so as to interfere with the province of divines; whose office, if properly executed, would more effectually correct the immoralities and vices which poison society.

‘Some irregular motions, continues the author, some internal distemperature, working through the mass of humours, and spreading itself on the countenance of those about him, gave birth to the jealousy and force to the suspicions of (in general) a too confident Cæsar. For he exclaims,

‘Let me have men about me that are fat,

Sleek-headed men, and such as sleep o’ nights, &c.†’

It is not a little surprizing, that the doctor should confound in this manner true reasoning with mere fiction; and impute to Cæsar as his real sentiments, what is in reality the offspring of Shakespeare’s imagination, in drawing his character; sentiments which in all probability Cæsar never felt, and words which he certainly never uttered.

We imagine our readers will think the following passage not a little enthusiastic. ‘But what force, says the author, will



reflections not derive, from applying them to the illustriously (I had almost said) the reputably wicked? For it is suspected that some of the most famous scourges of mankind, whether a Xerxes, an Alexander, or any other hero of a similar stamp, might have occasionally been called off from their destructive amusements, by some judicious kind of medical treatment.\*

As little do we conceive it would be in the power of medicine to temper these unruly passions, as it would be to make the *Æthiopian* change his hue, or the leopard his spots; medicine them, indeed, it might, to slumber or to eternal sleep, which purpose, however, is much more effectually answered by a cannon-ball or a pistol-bullet. The cannon-ball at Stralsund, as sufficiently cured the madness of Charles, as did the medicated cup the ambition of Alexander.

We are much surprized that a physician should fall into vulgar errors, so abhorrent from all anatomical and physiological truth, that the blood being heated is the cause of passion, and that the blood and heart are the efficient causes of depravities in the mind\*; and this merely because it is a common mode of speech to say, a passionate man is hot-blooded; and a vicious person, a man of a bad heart.

The doctor concludes his treatise with remonstrating against the practice of giving patents to quack medicines; and points out a few of the many evils that must arise from such conduct. We cannot help thinking, with him, that this is become a very important concern in the state; and wish that they, in whose power it is, may restrain a practice so injurious to the welfare of his majesty's subjects. We cannot, however, join him in his encomiums on the College; which, it is apparent, let that authority (invested in them by parliament, for the superintendence of medical practice, not only in London, but over all England) entirely sleep. Were it not for this neglect, we undoubtedly should not see such a number of quack medicines perpetually advertised.

Upon the whole, the intention of this work is certainly benevolent; and the author, as having endeavoured to secure the health, and improve the morals of mankind, whatever be the fate of his proposal, deserves at least our thanks.

VIII. *Inquiries concerning the Varieties of the Pulse, and the particular Crises each more especially indicates. Written originally in French, by Mr. De Bordeu, Doctor of the Faculties of Paris and Montpellier. 8vo. Pr. 6s. Kearsly.*

THE heart, one of the vital organs, gives motion to the pulse, and governs all the variety of its movements. It appears from the experiments of the illustrious Dr. Haller, and other ingenious men, that the heart possesses a degree of irritability superior to that of any other organ in the body. In consequence of this quality, we may well suppose that it will furnish the most ready and perceptible indications of any disorder, either in itself, or in any other organ of the animal fabric. The importance therefore of the pulse, as an index to the affections of the heart, and by that medium, to the indispositions of every part of the body, must appear to be so great, as justly to entitle it to the first attention in pathology. Thus are we directed by the clearest reasoning to the examination of the pulse in diseases; and were this method not supported by such principles, yet the practice of all ages and nations, from the first dawn of physic to this day (as far at least as we have any records) would be sufficient to establish its credit. It is true, Hippocrates did not investigate this branch of medicine so critically as the rest, which gave Galen occasion to observe that it was almost the only part he had left untouched: but it is evident from his 2d and 4th books of Epidemics, and from his Prognostics, that neither the pulse nor its indications were unknown or neglected in his clinical observations. *Venis credimus fallacissimæ rei,* 'We trust to the pulse the most fallacious of all inducations,' is an observation of Celsus which may have operated to the prejudice of this method of examining diseases; and it would indeed be surprizing were it meant strictly; but we have good reason, from the context, to believe, that he intended chiefly to caution physicians against an inattention to those things which might occasionally influence the pulse independent of the disease. He therefore immediately directs, that time should be given to the patient to compose that flutter of spirits which the approach of the physician generally occasions, before the pulse be examined. And when we consider the extreme irritability of the heart, especially from the influence of the passions of the mind, this caution must appear to be highly proper.

From the time of Galen until the beginning of this century, the pulse seems not to have been examined with the attention it deserves. About this time Francisco Solano de Luques, a Spanish physician, published some observations on the pulse, with



with more accuracy and discernment than had hitherto appeared. This treatise was afterwards examined, confirmed, augmented, and published, by the celebrated Dr. Nihel.

The original, from whence the book before us is translated, was published at Paris in the year 1758, under the title of '*Recherches sur le pouls par rapport aux crises.*' Of this book Dr. Haller says, '*Audio auctorem esse clarissimum virum Theophilum du Bordeu\**,' 'I understand the author to be the celebrated Theophilus du Bordeu.' The same great man gives us his opinion of the work in the following words. '*Auctor anonymus Solani ædificio manifesto suum, sed ornatius et amplius superstruxit; id autem structuræ genus experimentorum iteratione oporteat aut stare aut everti; quorum utrumque otium et opportunitates et liberum imprimis a præjudicatâ opinione animum poscunt†.*' That is, 'This anonymous author has evidently raised his system upon that of Solanus, but more elaborated and enlarged. Such a system ought to stand or fall by a repetition of the same experiments, which would require leisure, opportunities, and especially a mind free from the prejudice of preconceived opinion.'

In the year 1758, Mons. Michel published, at Paris, his *Observations sur le Pouls*, in which he has generally confirmed those of Mons. Bordeu.

Having premised thus much on the nature of the subject before us, we shall proceed to lay before our readers such an account of the work as we hope will enable them to form their own judgment of its merit.

We must first observe, that the preliminary discourse exhibits a short account or history of what has been written on the same subject, in such a manner as to shew the author to be well acquainted with the writers who had preceded him.

The work begins with giving a general idea of the pulse and its varieties. Here the author observes, that long practice and reiterated experiments are necessary to give that delicacy of discernment, and nicety of touch, which may enable the physician to distinguish the various movements of the pulse. As it is proper to have some standard of reference, he has fixed the three points of childhood, manhood, and old age. The strength and hardness of the natural pulse in old age, is so strongly contrasted with the exceeding quickness in children, that they cannot be confounded. The natural pulse of adults, good in constitution and full in health, is supple, moderately full, with the pulsations easy, free, distinct, and equal: it has

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\* *El. Physiol.* v. 2. p. 269. † *Ibid.* p. 272.

the suppleness of the child's, without the precipitation; the force and fulness of the old man's, without the slowness, stiffness, and dryness. The intermediate pulses between these points, participate of the nature of their extreme points. The natural pulse of women is, in general, more brisk, and more approaching that of childhood and youth than the pulse of men; it has its particular degrees, its youth, maturity, and old age.

Our author proceeds next to determine the manner in which the various pulses are to be described; here he objects to the terms, now in use, of hard, soft, great, weak, full, empty, &c. as referring to degrees of comparison which are not fixed, and which cannot be determined at the time that the pulse is felt. He therefore prefers the describing the temper of the pulse by its inequality or equality; which are perceived by comparing one pulsation with another, during the time of feeling the pulse, and must therefore be more certain and determinate. The difference too or similitude between the intervals of the pulsations furnish another distinction.

This reformation in the manner of defining the variations of the pulse, is certainly desirable, and perfectly analogous to what the great Linnæus has done in botany, when he rejects all description by comparison with any other thing than the parts of the plant described \*. Yet the reader will find, that the author has sometimes inadvertently fallen into the mistake he so justly represents; '*Sed humanum est errare.*'

The manner in which he has divided the pulse may be seen in the following table, from which a more precise idea may be formed of it than if it were more detached.

# PULSE

UNCRITICAL, CRITICAL.

Superior.

Pectoral,

Guttural,

Nasal,

Compound.

Inferior.

Stomachal,

Intestinal,

Menstrual,

Hepatic,

Hemorroidal,

Urinal,

Compound.

Universal.

Sudorific.

\* See the *Fundamenta Botanica*, or *Philosophia Botan.*



We shall next give the characteristic marks of these pulses, in the order they stand.

UNCRITICAL, is quick, brisk, hard, dry, close, acquiring modifications like that of children, sometimes without losing its evenness.

CRITICAL; dilated, developed, full, strong, quick, and oftentimes uneven.

—Superior, including such crises as happen from parts situated above the diaphragm: it is distinguished by a reduplication in the pulsation of the arteries. This reduplication, which essentially constitutes it, appears to be nothing in reality but one pulsation divided into two times, or pulsations: it is liable to intervals from time to time; these intervals are longer or shorter, more or less frequent, according to the nature or degree of the disease.

—Pectoral simple, when duly developed, is soft, full, dilated, its pulsations equal. He observes farther, that the pulsations may have each a kind of undulation, that is, the dilating of the artery is performed in two times, but with an ease, softness, and gentle force of oscillation, which forbid to confound this pulse with the others.

—Guttural is strong, with a reduplication to each stroke; it is less soft, less full, oftentimes more frequent than the pectoral pulse; and seemingly intermediate between this and the nasal, which we shall now describe.

—Nasal. When this indicates a critical evacuation of blood, it is hard, full, rebounding briskly; when a mucous excretion, it is less hard, less full, and rebounding with much less vehemence and constancy: this is more certainly critical than the former.

—Inferior. The pulsations are unequal among themselves, and have unequal intervals. These intervals are sometimes so considerable, that they form real intermittances, according to the species of the inferior pulse, and according as this species is more or less declared. We feel also pretty often a kind of saliency in the artery, which serves greatly to characterize the inferior pulse. This pulse is never so much developed, so supple, and equal, as the superior pulse; and without some nicety of examination, it may be mistaken for the uncritical pulse.

—Stomachal, is the least developed of all the critical pulses, therefore the most difficult to be distinguished from the uncritical. It is less unequal than any other: the artery seems to stiffen and to quiver under the finger; it is often pretty salient, the pulsations frequent, with intervals pretty equal.

—Intestinal, is hard and more developed than the former; its pulsations are pretty strong, as it were rounded, and particular-

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ly unequal, as well in their force as intervals: this is somewhat difficult to distinguish, since it happens, almost always, that after two or three pulsations pretty equal and high, there appear as many which are less developed, more quick, more close, and as it were subintrant. From hence results a kind of saliency or explosion of the artery, more or less regular. To the irregularities of this pulse are joined frequently very remarkable intermittences. Nor in these has it necessarily any fixed order; but may, on the contrary, be distinguished by its disorder. Its intermittences are often followed by a looseness of it, but the crisis that is to follow it, is most certainly known from its intermittence and irregularity combined.

— — Menstrual. The irregularity in pulsation and saliency of the artery which accompany this pulse, render it of different distinction from the former. Its intermittences, however, are less frequent, and the pulse itself more strong and full, unless it be complicated with the intestinal, which sometimes happens. This pulse is fuller and more developed than in a natural state, with unequal pulsations. It is salient too, but less constantly, frequently, or remarkably so, than the nasal pulse; yet it is sufficiently perceptible.

— — Hepatic, has neither hardness nor stiffness; is unequal in such a manner, that two or three pulsations, unequal in themselves, succeed to the same number which were perfectly equal and apparently natural. It is the most centered pulse next to the stomachal. It is less strong and alert than the menstrual, less brisk and irregular than the intestinal, and never salient but when complicated with some other species of critical pulse. It is so often compounded with other kinds of critical pulse, especially with the stomachal and intestinal, that it can rarely be found simple; except at the moment that the crisis of the liver is absolutely determined.

— — Hemorrhoidal. This is distinguished by the peculiar inequality of its pulsations. They differ from each other in force, and still more in their intervals; and when least unequal, appear almost constantly to have something of the state of irritation. There are, however, from time to time, some more dilated, and where the closeness is less sensible, its most dilated pulsations are quickly followed by others, which are somewhat rebounding. The order of these changes is generally as follows: To three or four pulsations, somewhat centered, brisk, renitent, and almost equal, succeed two or three somewhat dilated, as it were, rounded, and less equal; the three or four following pulsations are rebounding. However, these different pulsations have this in common, that we feel in them a kind of tremor pretty constant, and they are more frequent and close than



than in other kinds of inferior pulses. There is in this pulse a perceptible depth, which, with the tremor of the pulsations, seems to form the criterion between this and the menstrual pulse; it is also less dilated, but never intermittent, unless a diarrhea accompany the hemorrhoids.

—Urinal. When this is perfectly critical it greatly resembles the intestinal. Its pulsations are unequal, but have a distinctive regularity in these very inequalities. You perceive many pulsations which gradually diminish until they are lost, in a manner, under the finger; and they return, from time to time, preserving the same regularity. This pulse is the inverse of the sudorific pulse, which we shall soon describe.

—Universal. After having described the varieties of pulse, which indicate the critical evacuations by particular excretories, the author proceeds to define that which precedes evacuations by the skin; which, from its being an excretory of such extent, we have ventured to distinguish by the term Universal; of this genus there is but one species, namely, the

—Sudorific. This pulse is full, strong, unequal, having its modifications accompanied with an inequality, in which some pulsations rise above the generality, and this gradually until the last, which makes itself distinguishable by a dilatation, and at the same time with a suppleness more perceptible than in the other pulsations. This pulse is sometimes complicated with others, which is marked by the stiffness, dryness, saliency, and tension of the artery, with an inequality in the intervals of the pulsations.

We have thus enumerated all the simple critical pulses described in this treatise. The tabulated view in which we have exhibited them, we imagined would render them more intelligible to our readers.

It may, perhaps, be necessary to observe, that each specific pulse foretels a critical evacuation of pus, purulent matter, mucus, urine, fecal matter, and blood, according to the nature of the excretory from which it receives a name. Thus the pulmonary pulse indicates an evacuation of mucus, blood, or pus, from the lungs; the guttural, pus or mucus, from the throat; the nasal, mucus or blood from the nose; and so on with respect to the species of inferior pulses.

On some of these species the author has given remarks; which, as they are useful, and prove the accuracy of his observations, we shall present to our readers in our next Review.

[ *To be continued.* ]

IX. *The Female Adventurers. Two Vols. 12mo. Pr. 2s. 6d. each.*  
Folingsby.

**A**NOTHER, and the same. — The same insipidity of characters, the same common-place distresses, the same improbable and impossible adventures, and the same disregard to nature, reigns in this, as in all other late publications of the like kind. We are not informed whether this is a translation from the French, or not. It is certain all its agents and all its manners are French; and we have seen the same events, incidents, and catastrophe, like cow-heels, dressed up in fifty various fashions. All the difference between them lies in the skill of the cook; for, after all, the dish is but cow-heel.

A young woman of great fortune, but no family, is bred up till she is sixteen years of age in a nunnery, where she was in danger of being spoiled through the fantastic airs her mother gave herself, had she not contracted an acquaintance with a sensible nun, one sister Eugenia. She is brought home to the house of her father, who is a contented cuckold, though a sensible, pains-taking man, with a good heart. The mother is a coquette of the most abandoned kind. Ten to one but a reader, by this time, more than expects that our heroine is excessively handsome; that she has a vast number of lovers, who are all indifferent to her; that she is upon the point of being sacrificed in marriage to a duke's son, for the sake of his title; but at last she sees the man who touched the fiddle-string of her heart, and the marriage is broke off. — It is all even so, gentle reader. — The father breaks his heart, but, unknown to any one, leaves her in possession of a vast estate, all enclosed within a port-folio, with an injunction to disclose it to no person but the man she should marry. Upon his death, her visible estate was so small, that all her lovers forsook her, except her favourite, Barbafan, as he is called. Just in the nick when she is to make him happy, he fights a duel, kills a marquis (who had made too free with her character) is arrested, and is going to receive sentence of death, when our heroine, by her money, prevails with the jailor to let him escape. This he effects along with the jailor's daughter in man's cloaths, who falls in love with him, and discovers herself to Barbafan: in an unlucky moment he gets her with child; they escape to Frankfort, where she passes for his wife, after taking care to intercept at the post-office all the letters sent him from his friends at Paris.

Our heroine, who is the very pink of delicacy, good manners, virtue, &c. &c. goes to Frankfort, where she knew he was, in man's cloaths; and there just had a peep at him and his



his supposed wife at church, which convincing her of his infidelity; she drives back to Paris, without farther enquiry. He has a glimpse too of her at church, and endeavours to find her out; but, alas! the bird is flown. He falls into a fit of the füllens, quarrels with his mistress, and leaves her, though she is big with child.—Our heroine, upon her return to Paris, to be revenged of her lover, marries a president of the parliament, a man of exquisite good sense and great virtue, who is deeply in love with her, though she does not care five farthings for his person. While they are living lovingly together, the parson of the parish carries her to an inn, where a woman, who is just delivered of a boy, is expiring, but has life enough remaining to tell her, that the boy was Barbasan's, and that she was the jailor's daughter, who had made all the mischief between him and her.

The supposed author takes the child, fondles it, but keeps the adventure secret from her husband, who, however, by some unlucky spy or other, being informed of his wife's fondness for the child, immediately concludes it was her own, by Barbasan. He falls sick, taxes her with her crime; she clears herself, and he dies. She retires to one of his estates, to indulge her affliction: but while she was walking in a lonely forest, a ruffian duke, whom her mother had married, hearing of her vast fortune, attempts to carry her off; when a stranger comes in the very nick of time, attacks the duke, runs him through the body, but is himself mortally wounded by his antagonist's attendants. The reader may safely swear, that her deliverer is no other than Barbasan; but she scarcely knows it till he is dead. She then shuts herself up in the same convent with Eugenia, and takes care of the bantling's education, who has afterwards a great post in the French army.

Intermixed with the principal story, are the adventures of her friend Eugenia; but the names of the persons she employs, and the incidents she relates, are such outrages upon all credibility, that we shall not analyse them.

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MONTHLY CATALOGUE.

10. *British Liberties; or, the freeborn Subject's Inheritance: containing, the Laws that form the Basis of those Liberties, with Observations thereon. Also, an introductory Essay on Political Liberty, and a comprehensive View of the Constitution of Great-Britain.* 2vo. Pr. 6s. Dilly.

THE editor of this performance, in his preface, seems to acknowledge, that it is little more than a compilation. It is, however, ushered in by an introduction; which is an ori-

ginal composition, and treats of the principles of civil policy in general, and of the British constitution in particular, in the manner of Mr. Locke. The author quotes Montesquieu and Rousseau, both of them foreigners, and the latter so grossly ignorant of the English government, that the following is a translation from the French, here cited: 'The people of England think they are free; they are very much mistaken; they are only so during the election of members of parliament. The moment these are chosen, they are slaves, they are nothing. The manner in which they employ the short moments of their liberty, is such, that they deserve to lose it.' Perhaps, greater nonsense and more falshood never were crammed into fewer lines. The parliament of England is the guardian of the liberties of the people, and there is not a member who composes it who may not be punished if he violates the laws of England. A foreigner, however, never can divest himself of the idea that the legislative and executive powers of our constitution are not separate and independent of each other. Both houses of parliament joined together, cannot take a shilling, on a civil account, from the pocket of any British subject, or detain him a single hour in prison. Cases of privilege are not civil matters. The editor, in contradistinction to positive law, very properly takes notice that 'the public safety, or good, is the end of all public institutes, as it was of the Roman laws; *Salus populi suprema lex est.*'

This introduction is succeeded by observations on some of the most essential laws that follow in his work, which are taken from the best authorities. Next follows a collection of all the editions of Magna-Charta, and its confirmations, with various other matters, the knowledge of which is not very common, though absolutely necessary for every British subject who values either his liberty or property. To this succeeds a comprehensive view of English parliaments, judiciously and accurately drawn up. The grounds on which the Petition of Rights in the third year of Charles I. is founded, together with those of the *habeas corpus* act, and the abolition of the Star-chamber, are fully and truly exhibited; and we meet with some curious strictures upon the nature of excommunication, with directions to prevent, and take it off, to which writ the author seems to be no great friend.

The system of toleration towards protestant dissenters, and the stated laws concerning papists, are copiously and faithfully exhibited; and the whole is closed with the substance of our laws concerning juries; subjects peculiarly seasonable at this juncture.

We think the work before us is executed with fidelity, care, and



and judgment, the only qualities requisite in a publication of this kind; nor do we know where so much knowledge of the English laws and constitution can be purchased at so cheap a price.

11. *A concise Account of North-America; containing a Description of the several British Colonies on that Continent, including the Islands of Newfoundland, Cape-Breton, &c. By Major Robert Rogers. 8vo. Pr. 3s. Millan.*

Works of this nature may be considered as a kind of almanac; and indeed, when we consider the particular circumstances of our American provinces at this time, we wish that some more authentic account of them than has yet appeared, was published; and that the alterations to which the several governments are subject, were authenticated as occasion may offer. The relations we have from Charlevoix, La Hontan, and other French writers, concerning the American Indians, may have been faithful at the time those authors wrote; but the change of the possessors must undoubtedly give North-America a new face.

The work before us is very properly called *concise*. The historical part of it, we apprehend, is extracted chiefly from former publications. The descriptive part is valuable, because it exhibits a view of the country and its savages, at the time that Mr. Rogers had occasion to be well acquainted with it. The credibility of his accounts, however, rests upon the moral character of the author, of whose person we know nothing; tho' we are rather pre-possessed in his favour, by the air of openness with which he writes, unmixed with the marvellous. We own the perusal of his book has given us pleasure, and till one better authenticated appears, we shall hold it in esteem. The picture which Mr. Rogers has exhibited of the emperor Pontack, is new and curious, and his character would appear to vast advantage in the hands of a great dramatic genius.

12. *Journals of Major Robert Rogers: containing an Account of the several Excursions he made under the Generals who commanded upon the Continent of North-America, during the late War. 8vo. Pr. 5s. Millan.*

Though these Journals, as we have observed in the last article, must, as to their credibility, depend greatly on the author's moral character, yet we perceive he has strengthened his relations by the military authorities to which he was subjected, and the communications which he sent to his superiors. The fa-

tigues he underwent in the course of his duty, according to his own account, would be almost incredible, were they not confirmed by the unquestionable relations of persons in the like circumstances. If the author has obtained a government in the country he was so instrumental in reducing, we very heartily wish him joy.

13. *The Memoirs of Lieut. Henry Timberlake, (who accompanied the three Cherokee-Indians to England in the Year 1762) containing whatever he observed remarkable, or worthy of public Notice, during his Travels to and from that Nation; wherein the Country, Government, Genius, and Customs of the Inhabitants, are authentically described.* 8vo. Pr. 3s. Millan.

We have been informed, that the profits arising from this publication are to be applied to relieve the very great distresses of the author's widow; but were that not the case, we should not scruple to recommend it to our readers as a very curious, instructive, and entertaining narrative. We cannot be too well acquainted with the manners of the interior-Americans, where it is certain Mr. Timberlake resided for a considerable time. His adventures, like those of major Rogers, are full of difficulties and dangers; and, to one not accustomed to that country, they appear to be scarcely supportable by human nature. The style, though not ornamented, is perspicuous, and far from being inelegant. We cannot read the author's narrative without lamenting the difficulties into which a man may be brought by over trading himself upon court credit.

14. *The Principles of the English Language digested; or, English Grammar reduced to Analogy.* By James Elphinston. Two Vols. 12mo. Pr. 8s. Vaillant.

We have, upon more occasions than one (see vol. xix. p. 199) given our opinion in general as to works of this kind. That before us is one of the most bulky, laborious, and useless we have seen, and exhibits two incredibilities; the first is, that a man should be ingenious enough to coin three hundred and ninety-three pages of pretty close print (which the first volume of this work contains) into good hard English sterling nonsense; the second is, that he should be so far mistaken as to imagine, that his book could ever find either readers or buyers, to defray the tenth part of his expences in paper and print. To shew, however, that we have no malevolence of any kind towards Mr. Elphinston, we acknowledge, that his second volume (in which he treats of English prosody, or versification) contains several very accurate observations upon the



mechanism of our poetry; and we have so good an opinion of his abilities as a school-master, that we shall condescend to give him a word of advice: Contract your work, good Mr. Elphinston, into the size of a shilling school-book; lay your judicious countryman Ruddiman's Rudiments of the Latin Language before you; apply his plan to the English; endeavour, as much as you can, to establish a conformity (which we believe to be very practicable between the two languages) but meddle not with sounds, unless you can obtain from nature the temper-pin of every ear, tongue, and throat in the kingdom.

15. *Grammatical Observations on the English Language, drawn up particularly with a View to Practice. By the Rev. Mr. Fleming.* 12mo. Pr. 1s. 6d. Robson.

This little work is executed on a plan somewhat resembling that which we recommended to Mr. Elphinston in the last article, but still it is too much employed upon sounds, which ever were, are, and will be, arbitrary. — 'Cb (says the author) sounds hard in words derived from the Greek, as *chymist*; like *tch* in English words, as *chat*, *church*; like *sh* in French words, as *machine*, *chaise*, *chamade*. C is not heard in *verdict*, *viſuals*; nor *ch* in *ſchedule*, *ſchiſm*.' From this quotation it appears, that before an English scholar can pronounce his own language, he muſt underſtand Greek and French; not to mention that we are afraid Mr. Fleming's ears are in fault, when he ſays that the *c* is not heard in *verdict*. But we really are tired in reviewing works of this uſeleſs kind, which multiply every month, and are the genuine offspring of Ignorance begot upon Pedantry; a pedantry, too, that has not even the ſmalleſt knowledge of the liberal arts or claſſical learning to recommend it.

16. *The Ladies Friend. From the French of Monsieur de Gravines.* 12mo. Pr. 2s. Nicoll.

The performance before us is a cento of hackney'd panegyrics in praiſe of women, and a collection of their names, and the virtues or qualities for which they are renowned; but they are almoſt entirely confined to French ladies. The author divides his performance into different heads. His firſt chapter treats of the ſtate of women in ſociety; the ſecond, of the ſtudies that are moſt proper for the ſex; and the third, of the employments of women; in which thoſe of the modern French ladies are not exhibited in the moſt favourable light. The author tells us particularly of three French ladies, who out-danced, not only all the gentlemen, but all the peaſants in the country, though the frolic coſt one of them her life. The

subject of diversions employs the fourth chapter; the luxury of women the fifth; and their dress the sixth. In this last the author is very severe upon those ladies who take pains to lessen their beauty by the red and white they lay upon their faces; and this part of his performance is very tolerable. In the seventh chapter, the temper and humour of women are discussed; and we can venture to recommend some passages of it to our English ladies. The reader may be sure our author would not omit love and gallantry, which is the subject of his eighth chapter, as marriage is of his ninth. The education of children takes up the tenth; the virtues of women the eleventh; and here the author takes care to celebrate the gentleness and cheerfulness of his own mother; a piece of most important information to the public!

Though we are far from discommending either the design or the execution of this work, yet we have much better performances on the same subject written by Englishmen, which are now scarcely to be found any where, except under the fruiterer's basket, or in the trunk-maker's shop.

17. *A Candia Refutation of the Charges brought against the Present Ministers.* 8vo. Pr. 1s. Newbery.

This pamphlet is written in favour of the present ministry, and (if we are not mistaken) it has been already gutted for the benefit of public news-papers. The author's abilities seem to be much upon a par with those of the writer he pretends to answer; and the flimsy pamphlet-jobber is so conspicuous in both, that we are tempted to think them the production of the same pen.

18. *A View of the Advantages of Inland Navigations: with a Plan of a Navigable Canal, intended for a Communication between the Ports of Liverpool and Hull.* 8vo. Pr. 1s. 6. Becket.

We congratulate the public on the noble spirit which distinguishes his present majesty's reign, for introducing inland navigation into his dominions. 'This nation (as our author observes) is peculiarly indebted to the duke of Bridgwater, for very great improvements in the construction and management of them; and especially for *ascertaining the expence of completing these noble works.*' Our author writes with a precision and perspicuity that can arise only from his great knowledge of the subject, which is one of the most important that ever was laid before the public. But as it turns chiefly upon commercial and topographical points; and as the pamphlet itself consists of no more than forty pages, it will not admit of any quotations.



tations. We shall only add an observation of our own, which may serve as an additional recommendation to the proposed advantages, namely, that in the present low state of population in England, the diminution of hands in any one manufacture, labour, or business, so as that the same quantity of work is performed, cannot be too much encouraged. The inland navigation in France is the chief glory of Lewis the XIVth's reign.

19. *A Dialogue concerning the Subjection of Women to their Husbands. Published for the Benefit of all his Majesty's Married Subjects, in Great-Britain, Ireland, and the Dominions thereunto belonging and appertaining. In which is interspersed, some Observations on Courtship, for the Use of the Batchelors. 8vo. Pr. 1s. Wilkie.*

The observations in this dialogue are almost as trite as the words of the matrimonial service. The good man who is governed by his wife may purchase this pamphlet for her edification, if he pleases: but we will venture to affirm, that a woman of sense will be more influenced by tenderness and affection than by all the arguments which this or any other writer can produce: the rest of the sex will never be directed by the nature and reason of things.

20. *A Treatise on Domestic Pigeons; comprehending all the different Species known in England. Describing the Perfections and Imperfections of each, agreeable to the great Improvement they are at this time arrived at. Together with the Method of building and furnishing a Loft, Area, Trap, &c. The Method of breeding the most curious and valuable Sorts, as practised by the best Fanciers. With Observations and Remarks on their Diet; the Distempers they are subject to, and the Method of curing them: With the fraudulent Methods used in the Sale of bad Pidgeons, clearly demonstrated. Carefully compiled from the best Authors. 8vo. Pr. 2s. 6d. sewed. Burry.*

We cannot give this performance the applause that the pomposity of the title seems to require. We have known pidgeon-fancying become a disease with people of more than middling understanding, but less than middling circumstances; and we remember some instances when the keeping domestic pidgeons has so much reduced their owners, that they could keep no other domestics, and were at last obliged to become domestics in the parish poor-house. To improve the breed of pidgeons fit for the table, which we conceive to be very practicable, would be a laudable undertaking, and equal to any of the modern improvements in the animal or vegetable system;

and if the author, in the next edition of his book, can discover a method for retrieving the breed of the true Turnham-Green pidgeons, ourselves will mount the rostrum in his favour. Mean while, as we *set down nought in malice*, we recommend this book to all readers who have fortunes and leisure to qualify them for so innocent and so agreeable an amusement as that of pidgeon-fancying, it being the best treatise of the kind that has appeared in the English language.

21. *The Reformation of the Church of England, reformed; or, Proposals and Directions for recovering and fixing it in its former Purity, and upon its original establishment; in a serious Address and Appeal to the Parishoners of St. Stephen, Coleman street, on the present and late Management of their parochial Affairs.* 8vo. Pr. 1s. 6d. Nicoll.

A parochial hurlothrumbo composition!—We know nothing of the facts, some of which are scandalous and indecent: We therefore must condemn the publication, which seems to come from an over-heated brain.

22. *Concio ad Clerum habita Cantabrigiæ in Eccles. S. Mariæ Prid. Term. post Fest. S. Michael.* 1765. A T. Rutherford, S. T. P. Regio. 4to. Pr. 6d. Richardson.

This discourse contains some excellent advice, which merits the attention of every student in theology.

23. *The Crucifixion: a poetical Essay.* By Thomas Zouch, M.A. 4to. Pr. 1s. Dodsley.

We cannot, by any means, allow this essay to stand in the first class of poetical compositions: for though the author has, with some ingenuity, represented the different passions with which the daughters of Jerusalem, the two thieves, the traitor Judas (provided he was alive) the judge, the beloved disciple, and the mother of Jesus, may be supposed to have been affected, during the crucifixion, yet he has often betrayed a want of judgment, or, as we will rather suppose, a want of attention.

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\* Wild amaze  
Seiz'd all the host of heav'n, moaning their God,  
In agony transixt, his ev'ry sense  
A window to affliction: sorrow fill'd  
Their tide of tragic woe, and chang'd the note  
From fervent rapture to the gloomy strain  
Of deepest lamentation. O how pure  
Th' effulgence of his bounty, that completes  
Redemption's mighty work, the source of joy.

In



In this quotation, the first line is inconsistent with the last, or at least with this apostrophe :

————— ‘ All heav’n beheld,  
And hymn’d in admiration’s loudest notes  
Thee crucify’d.’

*Wild amaze*, is an expression which cannot, perhaps, with any propriety, be applied to angels; however, on this occasion, it is most probable, that nothing happened but what they had reason to expect (see Acts iii. 18.) and in reality to applaud. *God* is said to have been *transfixt in agony*, though he is certainly *impassible*: the poet, therefore, should have characterised the sufferer by some other appellation. In the succeeding lines, *affliction* enters in at a window, and *sorrow fills a tide of tragic woe*.

But, lest the author should complain that we have done him injustice, by producing only one exceptionable passage as a specimen of his performance, we shall acquit ourselves of that imputation by exhibiting one of the most pathetic :

‘ What pencil’s glowing colours know to paint  
A mother’s deep distress? fast by the cross  
With eyes and hands uplifted, wrapp’d in woe  
All motionless and mute, she views her son,  
Her God beneath the weight of others sins  
Bow his afflicted head. Thus Eve, absorpt  
In sorrow’s trance, her darling offspring ey’d  
Welt’ring in blood: expressive silence spoke  
Her pangs of agony, the big-swoln tear  
Burst down her cheek: around her beauteous form  
The golden tresses flow’d in rude disorder,  
Whilst Adam at her side in vain assay’d  
Bland consolation. Secret grief o’erwhelms  
Maria’s throbbing breast. Now languor wan  
Unnerves each sense: tender remembrance soon  
Wakes in her soften’d heart the fond, fond scenes,  
When sweet domestic peace confirm’d her bliss,  
Shelter’d beneath a husband’s faithful arm  
From humbling infamy. Thrice happy pair!  
They gently trod the flow’ry path of life:  
They ate the bread of temp’rance, round their board  
Contentment laugh’d, blithe as a blooming bride.  
Lull’d on her lap the *infant God-head* oft  
Repos’d him *weary*. Tho’ no trumpet’s sound,  
No host of cherubim his praise attun’d,  
Maternal rapture on his lovely name

With

With fondness dwelt : ponder'd each pleasing sign  
 Of future splendor.—Oh ! what an awful change !  
 The rude wind tempests the bright dawn of hope.  
 Mute is the tongue of eloquence that aw'd  
 A list'ning multitude : languid the lips  
 That smil'd complacence round, and ev'ry grace  
 Gently diffus'd. Dim in its ghastly orb  
 The beaming eye of majesty is sunk.'

\* Timantes, in the sacrifice of Iphigenia, gave Calchas a sorrowful look ; he then painted Ulysses more sorrowful ; and afterwards, her uncle Menelaus with all the grief and concern in his countenance which his pencil was able to display. By this gradation he had exhausted the passion, and had no art left for the distress of her father Agamemnon, which required the strongest heightening of all. He therefore covered up his head in his garment, and left the spectator to imagine that excess of anguish, which colours were unable to express.—Our author has rightly introduced the mother of Jesus, the last ; but the description is not conducted in a proper manner. The simile has an ill effect ; it diverts our attention from the mother of Jesus, and lessens our concern for *her*, by presenting another object in equal distress. The representation begins as it should end ; for, as the author has managed it, our affections cool, and we forget the most distressful part of the scene, while we are amus'd with impertinent images, a *happy pair*, a *flow'ry path*, and a *blooming bride*.

24. *The Book of Lamentations for the Loss of his Royal Highness the Duke of Cumberland.* Folio. Pr. 6d. Cooke.

This Book of Lamentations, which is really a very deplorable composition, is distinguished by a malevolence and rancour which our author, like the wolf in sheep's cloathing, attempts to cover by a clumsy imitation of the prophet Jeremiah : this copy, however, is as inferior to the divine original, as it is affected, barbarous, and unnatural in itself, and contains a reiteration of all that scurrility and reproach which malice and ignorance has, for some time past, poured forth against a neighbouring nation.

25. *A Pastoral Elegy on the Death of his Royal Highness William, Duke of Cumberland.* By J. P. Stock, A.M. 4to. Pr. 6d. Peat.

When we hear of a *Pastoral Elegy*, it is reasonable to expect the sweet voice of the shepherd complaining with that artless simplicity, that genuine purity, which flows from the immediate



diate fountains of nature; but, alas! this has no resemblance to the tuneful pipe that wakes the fold; nor, indeed, of any thing, but the dismal howling of a mungrel cur, who, in absence of the shepherd, has assumed his authority, and, by the dismal tone of his voice, appears to be near famished.

This production is evidently compiled from several others of the like sort, as the events which it relates have not the least connection.—In one of the Duke's battles,

' *Insatiate death, unsatisfied with prey,  
Roams here and there with large gigantic strides,  
Confusion over either army rides.*

Surely, an elegant compliment to the commander! — but,

' *At length, through cowardice of our allies,  
Fair conquest from the English army flies.*

We are informed in a subsequent note, that these same allies were *the Portuguese*. This is, indeed, an unfortunate reference, which our author, in his hurry of collection, had forgot to omit.—After the various fatigues of a life employed in war, we are told, that,

' *To manhood grown — — — — —  
William the great, the nation's only choice;  
I go, he cry'd, &c.  
Ye swains of Windsor, chiefly you may moan,  
William's departed, never to return!*

26. *A Monody on the Decease of his Royal Highness William Augustus, Duke of Cumberland; addressed to the honourable —.*  
4to. Pr. 1s. Becket.

Although this poem by no means rises above mediocrity, which is often said to be the worst degree of poetry, it is yet much superior to the two last articles. There appear a few scattered rays of genius, here and there, like meteors in a cloudy sky; but they are frequently eclipsed by affectation, or lost in the tawdry glare of bombast.

' *While battle stalk'd in horrid waste,  
Was he not fierce as northern blast,  
That splits the mountain-side?  
But sooth'd by sweet returning peace,  
Was he not mild as softest breeze,  
That skims the summer tide?*

Alas! how barren must the invention be that produced such miserable rhymes! What occasion is there for that *fierceness* in the  
the

the second line? is it not a blemish in a general? The idea of splitting the mountain, is truly burlesque.—The fourth stanza ends thus:

‘Our country’s champion, stay, and pride,  
Our freedom’s bulwark, *welfare’s* guide,  
Ah! is he then no more?’

What a lame, drawling, soporific line, is this last!

‘Nor yet disdain the kindly dew,  
Distilling from a heart so true,  
Should bathe my meaner breast.’

This figure is laboured, barbarous, and almost unintelligible.

‘When has he seen, in Want’s chill shade,  
The drooping bud of Genius fade,  
And cheerleis fall away!—

’Twas his, the pining plant to rear,  
To bid its bursting bloom appear  
In all the pride of day.’

The third line of this stanza serves no other purpose but to rhyme with the last, which is unnaturally inflated. When a prince becomes eminently distinguished as a friend and encourager of the fine arts, his loss is certainly felt with universal regret; the Muses, who are rarely favoured with such patronage, lament his death with the most pathetic and tender complaints, and are anxious to crown his tomb with never-fading laurels.—But, if the last cited verses of this monody be true, which (although we have the greatest veneration for the memory of his royal highness) presents us with a part of his character, we confess never to have heard before, the Muses have certainly been very ungrateful, in not offering their oblations at the funeral of their patron, as it would be a most scandalous and malicious libel against the daughters of Jove, to accuse them of being the authors of any of the above productions.

27. *A Sermon on the Death of his Royal Highness William, Duke of Cumberland, who died October 31, 1765. Preached at Barbican and Pinnars-Hall, November 10, 1765. By F. Webb. 4to. Pr. 1s. Kearsley.*

This author is by no means destitute of genius; his style and sentiments are lively; but we can say nothing in praise of his discretion, when we see him, in a *sermon*, which he dedicated to the king, breaking out into a violent invective against a late administration. Nor can we applaud his judgment when we find



find him insinuating that the death of his royal highness was 'a stroke of heaven, designed as a chastisement for our sins.'

28. *A Sermon, occasioned by the Death of his late Royal Highness, William Augustus, Duke of Cumberland; preached at St. Thomas's, Southwark, and at the Evening Lecture, Hanover-Street, Long-Acre, November 10, 1765. By Benj. Corbyn.* 8vo. Pr. 6d. Young.

A slight delineation of the character of his late royal highness, with moral reflections in an oratorical style.

29. *A Sermon on the Decease of his Royal Highness the Illustrious and Heroic Prince William Augustus, Duke of Cumberland. By Benjamin Wallin.* 8vo. Pr. 6d. Buckland.

Is it possible that an intelligent reader should seriously attend to this discourse, when the author, in explaining these words, *How are the mighty fallen!* sagaciously informs us, that David, in this passage, does not speak of a general falling from his horse, but of the death of Saul and Jonathan? Or can any one refrain from a smile when he is told that 'in one day this great man (the duke) appeared in court, both on earth and in heaven!' Such puerilities are inconsistent with the dignity of a christian orator. The pious reader, however, may be edified by our author's moral reflections.

30. *A Sermon preached before his Excellency Francis Bernard, Esq; Governor, the Honourable his Majesty's Council, and the honourable House of Representatives, of the Province of the Massachusetts Bay, in New-England. May 29, 1765. Being the Anniversary for the Election of his Majesty's Council for the Province. By Andrew Eliot, A.M. Pastor of a Church in Boston.* 8vo. Pr. 1s. Meres.

A sensible discourse on the character of a good ruler, and the duty of subjects.

31. *Cheerful Thoughts on the Happiness of a Religious Life.* Small 8vo. Pr. 1s. 6d. Becket.

This treatise deserves our warmest recommendation. The author, with great vivacity, exposes the absurdity of those gloomy devotees who imagine that religion consists in monkish abstraction from the world, a renunciation of all earthly enjoyments, or a rigorous maceration of the body and spirit. He represents to us the infinite benevolence of the Supreme Being, and the amiable nature of religion; and having shewn that

that virtue is the source of happiness in every scene of existence, he concludes with this pathetic address to his reader, on the importance of a religious life.

'Immortality, reader, is no fable. Immortality is not the fiction of priests to awe and enslave the world. Eternity is no dream, no ideal romantic illusion. God hath promised it: that Being, whose veracity is inviolable, hath appointed us the heirs of it. This inheritance, to which we are thus raised, is not indeed in this life. This is not our home. This is not the Christian's portion, or the Christian's rest. We can only in this probationary scene anticipate its joys, and by devout meditations antedate the unutterable vastness and plenitude of its felicity. This inheritance is in reversion. It is beyond the grave. Religion insures it to us. Death will introduce us to it. We must pass through the valley of the shadow of death before the sight of its happy shores salute our enraptured view. This earthly house of our tabernacle must be dissolved before we fully know the 'joys which God hath prepared for those who love him.'

32. *Practical Christianity, illustrated in Nine Tracts on Various Subjects.* By Samuel Walker, A. B. 12mo. Pr. 3s. Dilly.

This performance is adapted to the taste of those readers, who, instead of improving their understandings, and rectifying their errors, doze over a religious book, deploring the corruption and impotency of their mental powers.

The author represents human nature as 'essentially earthly, sensual, devilish,' and mankind as a race of beings 'under a moral impossibility either of discerning, willing or effecting any one, the least spiritual or divine thing.'

He speaks of Christianity, in the title of this work, as a practicable system, but is not this incompatible with doctrines which represent Christians in general as mere passive instruments in the hands of God? Or, however, are not the positions abovementioned calculated to extinguish every spark of generous emulation, and sink the mind in a state of spiritual slumber?

The whole merit of this book consists in the author's piety. There is no ingenuity in the composition. In the ninth article every paragraph resounds with a repetition of the text, *there is but a step between me and death* \*. This, we suppose, might

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\* 1 Sam. xx, 3.



have its effect on some of Mr. Walker's congregation at Truro, but can never supply the place of an argument, or be agreeable to a judicious reader.

33. *Strictures on the Commentary and Conference of the Reverend Mr. Dodd, Chaplain in Ordinary to his Majesty: with Reflections on the Reverend Mr. Heathcote's Use of Reason.* By Mr. Antininy T. 8vo. Pr. 2s. Folingsby.

This author attacks Mr. Dodd most unmercifully, and in many instances, we must confess, very justly. But Mr. Antininy has his foibles; he is a professed admirer of Hutchinson, and explains the history of the creation upon the principles of that celebrated writer of gibberish. The following paragraph may entertain the reader, and give him a sufficient idea of the comments of Mr. Dodd, and the strictures of Mr. Antininy.

'Mr. Dodd hath, he says, *diligently consulted the best and most able writers upon the sacred scriptures*, with the Jewish writers, to the number of, I can't tell how many; and therefore we may conclude, he hath *compressed and consolidated the light*, to be had from them, into a body of natural philosophy, the best that could be had, from so many Christian writers, besides the Jewish, for the benefit of his reader: and what that is, we have just seen. I would not suppose he has played those *able writers* false, and given us, as their sense, what they never give, as their own; for in truth, many of them are able writers; but rather, that he has only dipped into some of them, or that they have not pretended to explain the creation, or the flood; but taking it for granted, as in good manners I must, that he has read them all, and that he could get nothing better from them, than what we have been a considering, let him blame no man for saying, a better account was wanted, than they could give, till he has justified that account to the world. Darkness he annihilates; the Spirit he makes a God of; the light he makes a ghost of; it comes in and out at the key-hole, is nothing, but just while it appears; it slides about, comes, is gone; nobody knows where, nor how; nor what becomes of it, or what it is fed and supported by, while it is here; in short, he might as well have called it a *privation of darkness*, as he does darkness a *privation of light*, and rid his hands, as he hath his thoughts, of the trouble of both at once. His chaos is a most curious *olla podrida*, and I have set it before the reader, as a curiosity. The firmament, called the strength of God, is dwindled down into the elasticity of the air; the waters that covered the whole surface, and fill the great womb of the earth, he lodges in the mouths of that great sea; storing  
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the atmosphere, tho' with a body of them, thick enough to have as entirely darkened the sun, and intercepted all benefit from it to the earth, as a brass wall would have done, for sixteen hundred years to the flood, that the clouds might have rain enough, for fear the great deep should not, to drown the earth; and down they come; and then run off the declivity of the earth into the seas, which now could hold them all, but before were not big enough; and what was very good of them, they were so civil as not to mount again to their cock-loft in the air, lest every bumpkin should laugh at their being there, when it was visible that they were not. There are other curious observations and discoveries in Mr. Dodd's notes, which I have taken pains to expand, for the benefit of careless readers; for he has an art of compressing *his matter* together, that you shall often find more of it in four lines in him, than in twice four pages in *Behmen* or *Bunyan*. But I have done with them for the present, till what relates to the revelation of christianity comes, together with his explanation of the Cherubim; when perhaps we may lay our loggerheads together once more; only I must now have a word or two with him, on some passages in his *Conference*.\*

It is not necessary, we apprehend, to give any particular account of our author's reflections on Mr. Heathcote's book, as every body knows in what manner Mr. Hutchinson, and his followers, have declaimed against reason in matters of religion.

34. *The Novellist, or Tea-Table Miscellany; containing the select Novels of Dr. Croxall, with other polite Tales, and pieces of modern Entertainment. Two Vols. 12mo. Pr. 6s. Lowndes.*

This collection contains, besides what is taken from Dr. Croxall, several papers from the Rambler, Adventurer, and other inferior performances.—Though many of the stories are trite, yet they may prove entertaining to the younger class of readers.

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\* Viz. *A Conference between a Mystic, an Hutebinsonian, a Calvinist, a Methodist, a Member of the Church of England, and others; printed, without the author's name, in the year 1761.*